EVPHVES.

THE ANATOMY OF WIT.

Very pleasant for all Gentlemen to reade, and most necessary to remember.

Wherein are conteined the delightes that Wit followeth in his youth by the pleasantnesse of loue, and the happinesse he reapeth in age, by the perfectnesse of Wisdome.

¶By Iohn Lylly Master of Art.

Corrected and augmented.

¶Imprinted at London for Gabriell Cawood, dwelling in Paules Churchyard.

[1579]

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¶To the right honourable my very good Lord and Maſter, Sir William Weſt Knight, Lord De la warre: Iohn Lyly wiſheth long lyfe with encreaſe of honour.

ARRHASIVS drawing the coũterfait of Helen (right honorable) made the attire of hir head looſe, who being demaunded why he did ſo, he aunſwered, ſhe was looſe. Vulcan was painted curiouſly, yet with a polt foote. Læda cũningly, yet with hir blacke haire. Alexander hauing a skar in his cheeke, held his finger vpon it, that Appelles might not paint it, Appelles painted him with his finger cleauing to his face, why quod Alexander, I laid my finger on my skarre bicauſe I would not haue thee ſee it, (yea ſayd Appelles) and I drew it there bicauſe none els ſhould perceiue it, for if thy finger had ben away, either thy skarre would haue bene ſeene, or my art miſſliked: whereby I gather, that in all perfect workes, as well the fault as the face is to be ſhowen. The fayreſt Leopard is made with his ſpottes, the fineſt cloth with his lyſt, the ſmootheſt ſhooe with his laaſt. Seeing then that in euery counterfaite as well the blemiſh as the beautie is coloured: I hope I ſhall not incur the diſpleaſure of the wiſe, in that, in the diſcourſe of Euphues, I haue as wel touched the vanities of his loue, as the vertues of his lyfe. The Perſians, who aboue all their kings moſt honoured Cyrus, cauſed him to be engrauen aſwel with his hoked noſe, as his high forehead. He that loued Homer beſt, concealed not his flattering, & he that praiſed Alexander moſt bewrayed his quaffing. Demonydes muſt haue a crooked ſhooe for his awry foot, Damocles a ſmoth gloue for his ſtreight hãd,

For as euery painter that ſhadoweth a man in all parts, giueth euery peece his iuſt proportion, ſo he that diſciphereth the qualities of the minde, ought as well to ſhew euery humor in his kinde, as the other doth euery part in his colour. The Surgiō that maketh the Anatomy, ſheweth aſwel the muſcles in the heele, as the vaines of the heart. If thē the firſt ſight of Euphues ſhal ſeeme to light to be read of the wiſe, or to fooliſh to be regarded of the learned, they ought not to impute it to the iniquitie of the author, but to the neceſsitie of the hiſtory. Euphues beginneth with loue as allured by wit, but endeth not with luſt as bereft of wiſdome. He wooeth women prouoked by youth, but weddeth not himſelfe to wantonneſſe as pricked by pleaſure. I haue ſet down the follies of his wit without breach of modeſty, & the ſparkes of his wiſdome without ſuſpition of diſhoneſty. And certes I thinke there be mo ſpeaches which for grauitie wil miſlike the fooliſh, then vnſemely termes which for vanitie may offēd the wiſe. Which diſcourſe (right honorable) I hope you wil the rather pardō for the rudenes in that it is the firſt, & protect it the more willingly if it offēd, in that it may be the laſt. It may be that fine wits wil deſcāt vpon him that hauing no wit goeth about to make the Anatomy of wit: And certeinly their ieſting in my minde is tollerable. For if the butcher ſhould take vpō him to cut the Anatomy of a man, bicauſe he hath ſkil in opening an Oxe, he would proue himſelfe a Calfe, or if the horſelech would aduēture to miniſter a potiō to a ſick patiēt, in that he hath knowledge to giue a drench to a diſeaſed Horſe, hee would make himſelfe an Aſſe. The Shomaker muſt not go aboue his latchet, nor the hedger medle with any thing but his bill. It is vnſeemly for the painter to feather a ſhaft, or the Fletcher to handle the penſill. All which thinges make moſt againſt me, in that a foole

hath

hath intruded himſelfe to diſcourſe of wit. But as I was willing to commit the fault, ſo am I content to make amendes. Howſoeuer the caſe ſtandeth I looke for no praiſe for my labour, but pardon for my good will: it is the greateſt reward that I dare aske, and the leaſt that they can offer. I deſire no more, I deſerue no leſſe. Though the ſtile nothing delight the daintie eare of the curious ſifter, yet wil the matter recreate the mind of the courteous Reader. The varietie of the one, will abate the harſhnes of the other. Things of greateſt profit, are ſette foorth with leaſt price. Where the wine is neat there needeth no Iuie-buſh. The right Coral needeth no colouring. Where the matter it ſelfe bringeth credit, the man with his gloſe winneth ſmal cõmendation. It is therefore me thinketh a greater ſhow of a pregnant wit, then perfect wiſedome in a thing of ſufficiẽt excellencie, to vſe ſuperfluous eloquẽce. We cõmonly ſe that a black groũd doth beſt beſeeme a white counterfeit. And Venus according to the iudgemẽt of Mars, was then moſt amiable, when ſhe ſate cloſe by Vulcan. If theſe things be true which experience tryeth, that a naked tale doth moſt truely ſet forth the naked truth, that wher the coũtenance is faire ther neede no colours, that painting is meeter for ragged wals thẽ fine Marble, that veritie thẽ ſhineth moſt bright whẽ ſhe is in leaſt brauery, I ſhal ſatisfie mine own mind, though I cãnot feede their humors, which greatly ſeke after thoſe that ſift the fineſt meale, & beare the whiteſt mouthes. It is a world to ſee how Engliſhmen deſire to heare finer ſpeach then the lãguage will allow, to eat finer bread then is made of wheat, to weare finer cloth then is wrought of Woll. But I let paſſe their finenes, which can no way excuſe my folly. If your Lordſhip ſhal accept my good will which I haue alwaies deſired, I will patiently beare the ill will of the

malitious, which I neuer deſerued.

Thus committing this ſimple Pamphlet to your Lordſhips patronage, & your Honour to the Almighties protection: for the preſeruation of the which as moſt bounden, I will praye continually. I ende.

Your Lordſhips ſeruaunt to commaund: I. Lylly.

To the Gentlemen Readers.

I Was driuen into a quandarie Gentlemen, whether I might ſend this my Pamphlet to the Printer or to the pedler. I thought it to bad for the preſſe, & to good for the pack. But ſeing my folly in writing to be as great as others, I was willyng my fortune ſhould be as ill as anyes. We commonly ſee the booke that at Midſomer lyeth boūd on the Stacioners ſtall, at Chriſtmas to be broken in the Haberdaſhers ſhop, which ſith it is the order of proceeding, I am content this Summer to haue my doings read for a toy, that in Winter they may be ready for traſh. It is not ſtraunge when as the greateſt wonder laſteth but nyne daies: That a new woorke ſhould not endure but three monethes. Gentlemen vſe bookes as Gentlewomen handle their flowres, who in the morning ſticke them in their heades, and at night ſtraw them at their heeles. Cheries be fulſome when they be through ripe, bicauſe they be plentie, & bookes be ſtale when they be printed in that they be commō. In my minde Printers and Taylors are bound chiefly to pray for Gentlemen, the one hath ſo many fantaſies to print, the other ſuch diuers faſhions to make, that the preſsing yron of the one is neuer out of the fire, nor the printing preſſe of the other any time lyeth ſtill. But a faſhion is but a dayes wearing & a booke but an howres reading which ſeeing it is ſo I am of the ſhoemakers minde, who careth not ſo the ſhooe holde the plucking on, nor I, ſo my labours laſt the running ouer. He that commeth in print, bicauſe he would be knowen, is lyke the foole that commeth into the market bicauſe he would be ſeene. I am not he that ſeeketh praiſe for his labour, but pardon for his offence, neither doe I ſet this foorth for any deuotion in print, but for

duetie

duetie which I owe to my Patron. If one write neuer ſo well, he cannot pleaſe all, and write he neuer ſo ill he ſhall pleaſe ſome. Fine heads will picke a quarrel with me if all be not curious, & flatterers a thanke if any thing be currant. But this is my minde, let him that findeth fault amend it, & him that lyketh it vſe it. Enuie braggeth but draweth no bloud, the malicious haue more minde to quippe, then might to cut. I ſubmit my ſelfe to the iudgement of the wiſe, and little eſteeme the cenſure of fooles, the one will bee ſatisfied with reaſon, the other are to be aunſwered with ſilence. I know gentlemen wil finde no fault without cauſe, & beare with thoſe that deſerue blame, as for others I care not for their ieſtes, for I neuer ment to make them my Iudges.

Farewell

¶To my very good friends the Gentlemen Scholers of Oxford.

THere is no priuiledge that needeth a pardon, neither is there any remiſſion to be aſked where a commiſsion is graunted. I ſpeake this Gentlemen, not to excuſe the offence which is taken, but to offer a defence where I was miſtaken. A cleere conſcience is a ſure card, truth hath the prerogatiue to ſpeak with plainnes, & the modeſtie to beare with patience. It was reported by ſome & beleued of many, that in the education of Ephœbus, where mencion was made of Vniuerſities, that Oxford was too much either defaced or defamed. I know not what the enuious haue picked out by malice, or the curious by wit, or the guiltie by their owne galled conſciences, but this I ſay, that I was as far frō thinking ill, as I finde them from iudgeing well. But if I ſhould now go about to make amends, I were thē faultie in ſomwhat amiſſe, and ſhould ſhew my ſelfe lyke Appelles prentice, who coueting to mend the noſe, marred the cheeke, and not vnlyke the fooliſh Diar, who neuer thought his cloth blacke vntil it was burned. If any fault be committed, impute it to Euphues, who knew you not, not to Lylly who hates you not.

Yet may I of all the reſt moſt condemne Oxford of vnkindneſſe, of vice I cannot, who ſeemed to weane me before ſhe brought me foorth, and to giue me boanes to gnaw, before I could get the teate to ſucke. Wherin ſhe played the nice mother in ſending me into the country

¶. to

to nurſe, where I tyred at a dry breaſt three yeares, and was at the laſt enforced to weane my ſelf. But it was deſtinie, for if I had not bene gathered from the tree in the budde, I ſhould beeing blowne haue proued a blaſt, and as good it is to be an addle egge as an idle bird.

Euphues at his ariuall I am aſſured will view Oxforde, where he will either recant his ſayinges, or renewe his complaintes, hee is now on the ſeas, & how he hath ben toſſed I know not, but whereas I had thought to receiue him at Douer, I muſt meete him at Hampton.

Nothing can hinder his comming but death, neither any thing haſten his departure but vnkindeneſſe.

Concerning my ſelfe I haue alwayes thought ſo reuerently of Oxford, of the ſchollers, of the manners, that I ſeemed to be rather an Idolater, then a blaſphemer. They that inuented this toy were vnwiſe, & they that reported it vnkinde, and yet none of them can proue me vnhoneſt.

But ſuppoſe I glaunced at ſome abuſes: Did not Iupiters Egge bring foorth aſwel Helen a lighte huſwife in earth, as Caſtor a lyght Starre in Heauen? The Eſtrich that taketh the greateſt pride in hir fethers, picketh ſome of the worſt out and burneth them, there is no tree but hath ſome blaſt, no countenaunce but hath ſome blemiſh, and ſhall Oxford then bee blameleſſe? I wiſh it were ſo, yet I cannot thinke it is ſo. But as it is, it may be better, and were it badder it is not the worſt.

I thinke there are few Vniuerſities that haue leſſe faults then Oxford, many that haue more, none but hath ſome.

But I commit my cauſe to the conſciences of thoſe, that either know what I am, or can geſſe what I ſhould be,

be, the one will aunſwere themſelues in conſtruing friendly, the other if I knew them I would ſatisfie reaſonably.

Thus loath to incurre the ſuſpicion of vnkindeneſſe in not tellyng my minde, and not willyng to make any excuſe where ther neede no amends, I can neither craue pardon, leaſt I ſhould confeſſe a faulte, nor conceale my meaning, leaſt I ſhoulde bee thought a foole. And ſo I ende, yours aſſured to vſe.

Iohn Lylly.

15 ~~11~~ 86

Banes his booke apartaining firſte unto one John baris upon Johnes dweling in cardiſe the lord haue mercye upon us Amen

Dan more thomas banes

EVPHVES.

Here dwelt in Athens a young gentleman of great patrimonie, & of so comelye a personage, that it was doubted whether he were more bound to Nature for the liniaments of his person, or to Fortune for the increase of his possessions. But Nature impatient of comparisons, and as it were disdaining a companion or copartner in hir working, added to this comelynesse of his body such a sharpe capacitie of minde, that not onely she proued Fortune counterfayte, but was halfe of that opinion that she hir selfe was onely currant. This young gallaunt of more witte then wealth, and yet of more wealth then wisdome, seeing himselfe inferiour to none in pleasant conceits, thought himselfe superiour to all in honest conditions, insomuch that he thought himselfe so apt to all thinges, that he gaue himselfe almost to nothing, but practisinge of those things commonly which are incident to these sharpe wittes, fine phrases, smooth quippes, merry tauntes, iestinge without meane, and abusing mirth without measure. As therefore the sweetest Rose hath his prickell, the finest veluet his bracke, the fairest flower his brasme, so the sharpest wit hath his wanton will, and the holiest head his wicked waye. And true it is that some men write and most men beleeue, that in all perfect shapes, a blemmish bringeth rather a lyking euery way to the eyes, then a loathing any way to the minde. Venus had hir Mole in hir cheeke which made hir more amiable:

able: Helen hir Starre in hir chaine, which Paris calleth Cos Amoris, the whetstone of loue. Aristippus his Wart, Lycurgus his Wen: so likewise in the disposition of the minde, eyther vertue is ouershadowed with some vice, or vice ouercast with some vertue. Alexander valyant in warre, yet giuen to wine. Tullie eloquent in his glozes, yet vainegloryous. Salomon wise, yet to too wanton. Dauid holy, but yet an homicide. None more wittie then Euphues, yet at the first none more wicked. The freshest colours soonest fade, the keenest Rasor soonest tourneth his edge, the finest cloth is soonest eaten with Moathes, and the Cambricke sooner stayned then the course Canuas: which appeared well in this Euphues, whose wit being like waxe, apt to receyue any impression, and bearing the head in his owne hande, eyther to vse the rayne or the spurre, disdayning counsayle, leauing his country, loathinge his olde acquaintaunce, thought either by wit to obteyne some conquest, or by shame to abyde some conflict, who preferring fancie before friends, & his present humor, before honour to come, laid reason in water being to salt for his taste, and followed vnbrideled affection, most pleasant for his tooth. When parents haue more care how to leaue their childrē wealthy thē wise, & are more desirous to haue them mainteine the name, then the nature of a gentleman: when they put gold into the hands of youth, where they should put a rod vnder their gyrdle, when in stead of awe they make them past grace, & leaue them rich executors of goods, & poore executors of godlinesse, then is it no meruaile, ỳ the son being left rich by his fathers Will, become retchles by his owne will. But it hath bene an olde sayde sawe, and not of lesse truth then antiquitie, that wit is the better if it be the dearer bought: as in the sequele of this history shall most manifestly appeare. It happened

this

this young Impe to arriue at Naples (a place of more pleasure then profit, & yet of more profit then pietie) the very walls and windowes whereof, shewed it rather to be the Tabernacle of Venus, then the Temple of Vesta. There was all things necessary and in readines, that might either allure the minde to lust, or entice the heart to follie. Court more meete for an Actheyst, then for one of Athens: for Ouid, then for Aristotle: for a gracelesse louer then for a godly liuer: more fitter for Paris then Hector, and meeter for Flora then Diana. Here my youth (whether for wearinesse he could not, or for wantonnesse would not go any farther) determined to make his abode, whereby it is euidently seene that the neetest fish swalloweth the delicatest bait: that the highest soaring Hauke traineth to ỹ lure: & that the wittiest braine, is moegled with the soueine shewe of alluring vanities. Here he wanted no companyons, which courted him continually with sundry kindes of deuises, whereby they might either soake his purse to reape commodities, or sooth his person, to winne credite: for he had guestes and companions of all sorts.

There frequented to his lodging, as well the Spider to sucke poyson of his fine wyt, as the Bee to gather Hunnye: as well the Drone as the Doue: the Foxe as the Lambe: as wel Damocles to betray him, as Damon to be true to him. Yet he behaued himselfe so warily, that he singled his game wisely. He could easily discerne Apollos Musicke, from Pan his Pype, and Venus beautie from Iunos flatterye, and the fayth of Lælius, from the flattery of Aristippus. He welcommed all, but trusted none, hee was merry but yet so wary, that neyther the flatterer could take aduauntage to entrap him in his talke, nor ỹ wisest any assurance of his friendship: for being demaunded of one what

countryman he was, he answered, what countryman am I not? if I be in Crete, I can lye, if in Greece I can shift, if in Italy I can court it: if thou aske whose sonne I am also, I aske thee whose sonne I am not. I can carouse with Alexander, abstaine with Romulus, eate with the Epicure, fast with the Stoick, sleepe with Endimion, watch with Chrisippus, bring these speaches & other like. An olde Gentleman in Naples seeing his pregnant wit, his eloquent tongue somwhat taunting, yet with delight: his mirth without measure, yet not without wit: his sayings vaineglorious, yet pithie: began to bewaile his Nurture, & to mule at his Nature, being incensed against ỳ one as most pernicious, & enflamed wt the other as most precious: for he well knew that so rare a wit would in time, either breed an intolerable trouble, or bring an incomperable treasure to the common weale: at the one he greatly pitied, at the other he reioyced.

Having therefore gotten opportunitie to communicate with him his minde, with watrye eyes, as one lamenting his wantonnesse and smiling face, as one louinge his wittinesse, encountered him on this manner.

Young gentleman, although my acquaintaunce be small to entreat you, and my authoritie lesse to commaund you, yet my good will in giving you good counsayle should induce you to beleeue me, and my hoarye haires (ambassadors of experience) enforce you to follow me, for by how much the more I am a straunger to you, by so much the more you are beholding to me, having therefore opportunitie to vtter my minde, I meane to be importunate with you to follow my meaning. As thy byrth doth shew the expresse and liuely Image of gentle bloud, so thy bringing vp seemeth to me to be a great blotte to the lynage of so noble a brute, so that

I am enforced to thinke that either thou diddeſt want one to giue thée good inſtructions, or that thy parents made thée a wanton with to much cockering, eyther they were to ſelyſh in vſing no diſcipline, or thou to froward in reiecting their doctrine: eyther they willing to haue thée idle, or thou wilful to be il emploied. Did they not remember that which no man ought to forgette, that the tender youth of a childe is like the tempering of new Ware, apt to receyue any forme? He that will carye a Bull with Milo, muſt vſe to carye him a Calfe alſo, he that coueteth to haue a ſtreight Tree, muſt not bowe him being a twigge. The Potter faſhioneth his claye when it is ſoft, and the Sparrow is taught to come when he is young: As therefore the yron being hot receyueth any forme with the ſtroake of the hammer, and keepeth it being colde for euer, ſo the tender witte of a childe, if with dilygence it be inſtructed in youth, will with induſtrie vſe thoſe qualyties in his age.

They might alſo haue taken example of the wiſe huſbandmen who in their fatteſt & moſt fertill ground ſow Hempe before Wheat, a graine that dryeth vp the ſuperfluous moyſture, & maketh the ſoile more apt for corne: Or of good Gardeiners who in their curious knots mixe Hiſſoppe with Time, as ayders the one to the growth of the other, the one being drye the other moyſt: or of cunning Paynters, who for the whiteſt worke call the blackeſt ground, to make ỳ picture more amiable. If therefore thy Father had bene as wiſe an huſbandman, as he was a fortunate huſbande, or thy Mother as good a huſwife as ſhe was a happy wife, if they had bene both as good Gardeiners to keepe their knotte, as they were grafters to bring forth ſuch fruit, or as cunning Paynters as they wer happie parents, no doubt they had ſowed Hempe before Wheat, that

is discipiline before affection, they had set Philoppe with Time, that is manners with witte, the one to ayde the other, and to make thy dexteritie more, they had cast a blacke grounde for their white worke, that is, they hadde mired threates with faire lokes. But things past, are past callyng agayne: it is to late to shutte the stable dore when the steede is stolne. The Troyans repented too late when their towne was spoiled: Yet the remembraunce of thy former follyes might breede in thee a remorce of conscience, and bee a remedie against farther concupiscence. But now to thy present time. The Lacedemonians were wont to shewe their children dronken men and other wicked men, that by seeing their filth, they might shunne the lyke fault, and auoyd the lyke vices when they were at the lyke state. The Persians to make their youth abhorre gluttony would paynt an Epicure sleeping with meate in his mouth, and most horribly ouerladen with wine, that by the view of such monsterous sights, they might eschew the meanes of the lyke excesse. The Parthians, to cause their youth to loathe the alluring traines of womens wiles and deceiptful entisements, hadde most curiously carued in their houses, a young man blynde, besides whome was adioyned a woman so exquisite, that in some mens iudgement Pigmalions Image was not halfe so excellent, having one hande in his pocket as noting hir theft, and holding a knife in the other hande to cut his throate. If the sight of such vgly shapes, caused a loathing of ỹ like sins, then my good Euphues consider their plight and beware of thine owne perill. Thou art heere in Naples a young sojourner, I an olde senior: thou a straunger, I a Citizen: thou secure doubting no misshappe, I sorrowfull dreading thy misfortune. Heere mayst thou see that which I sigh to see, dronken sottes wallowing in

euery

euery house, in euery chamber, yea, in euery channel. Heere mayst thou beholde that which I cannot without blushing beholde, nor without blubbering vttter: those whose bellyes bee their Gods, who offer their goodes as Sacrifice to their guttes: Who slepe with meate in their mouthes, with sinne in their hearts, and with shame in their houses. Heere, yea, heere Euphues, mayst thou see, not the carued visarde of a lewde woman, but the incarnate vysage of a lasciuous wantonne: not the shadowe of loue, but the substaunce of lust. My hearte melteth in droppes of blonde to see a harlot with the one hande robbe so many cofers, and with the other to rippe so many cozes. Thou art heere amiddest the pykes betweene Scylla and Carybdis, ready if thou shunne Syrtes, to sinke into Semphlagades. Let the Lacedemonian, the Persian, the Parthian, yea the Neapolitan, cause thee rather to detest such villany, at the sight and viewe of their vanitie. Is it not farre better to abhorre sinnes by the remembraunce of others faultes, then by repentaunce of thine owne follyes? Is not hee accompted most wise, whome other mennes harmes doe make most warie? But thou wilt happely saye, that although there bee many things in Naples to be iustly condemned, yet there are some things of necessitie to bee commended: and as thy will doth leane vnto the one, so thy witte woulde also embrace the other. Alas Euphues by how much the more I loue the high clymbing of thy capacitie, by so much the more I feare thy fall. The fine Christall is soner crased then the hard Marble: the greenest Beech, burneth faster then the dryest Oke: the fairest silke is soonest soyled: and the sweetest Wine, tourneth to the sharpest Vineger. The Pestilence doth most rifest infect the clearest complection: and the Caterpiller cleaueth, vnto the ripest

fruite:

fruite: the moſt delycate witte is allured with ſmall enticement vnto vice, and moſt ſubiect to yelde vnto vanitie. If therefore thou doe but hearken to the Syrens, thou wilt be enamoured: if thou haunt their houſes and places, thou ſhalt be enchaunted. One droppe of poyſon infecteth the whole tunne of Wine: one leafe of Colliquintida, marreth and ſpoyleth the whole pot of porredge: one yron Pole, defaceth the whole peece of Lawne. Deſcend into thine owne conſcience, and conſider with thy ſelfe the great difference betweene ſtaring and ſtarke blynde, witte and wiſedome, loue and luſt. Be merry, but with modeſtie: be ſober, but not too ſullen: be valyaunt, but not too venterous. Let thy attyre bee comely, but not coſtly: thy dyet wholeſome, but not exceſſiue: vſe paſtime as the word importeth, to paſſe the time in honeſt recreation. Miſtruſt no man without cauſe, neither be thou credulus without proofe: bee not lyght to follow euery mans opinion, nor obſtinate to ſtande in thine owne conceipt. Serue GOD, loue God, feare God, and God will ſo bleſſe thee, as eyther heart canne wiſh, or thy friendes deſire: and ſo I ende my counſayle, beſeeching thee to beginne to follow it. This olde gentleman hauing finiſhed his diſcourſe, Euphues began to ſhape him an anſwer in this ſort.

Father and friend (your age ſheweth the one, your honeſtie the other) I am neither ſo ſuſpitious to miſtruſt your good will, nor ſo ſottiſh to miſlyke your good counſayle, as I am therefore to thanke you for the firſt, ſo it ſtandes me vppon to thinke better on the latter: I meane not to rayle with you as one louing Sophiſtrie, neither to controwle you as one hauing ſuperiorytie, the one woulde bring my talke into the ſuſpition of fraude, the other conuince me of folly.

Whereas you argue I know not vppon what probabilyties,

bilyties, but ſure I am vpon no proofe, that my bring-ing vp ſhould be a blemmiſh to my byrth. I aunſwere and ſweare to that, you were not therein a little ouer-ſhot, eyther you gaue too much credite to the report of others, or too much libertie to your owne iudgement: You conuince my parents of peeuiſhneſſe in making me a wanton, and me of lewdneſſe in reiecting correction. But ſo many men ſo many mindes, that may ſeeme in your eye odious, which in an others eye may be gra-cious. Ariſtippus a Philoſopher, yet who more court-ly? Diogenes a Philoſopher, yet who more carterly? Who more popular then Plato, retayninge alwayes good company? Who more enuious then Tymon de-nouncing all humaine ſocietie? Who ſo ſeuere as the Stoyckes, which lyke ſtocks were moued with no me-lody? Who ſo ſecure as the Epicures which wallow-ed in all kinde of lycentiouſneſſe? Though all men bee made of one mettall, yet they be not caſt all in one mould, there is framed of the ſelfe ſame clay as well the tile to keepe out water, as the potte to conteyne ly-cour, the Sunne doth harden the durte and melt the ware, fire maketh the golde to ſhine and the ſtraw to ſmother, Perfumes doth refreſhe the Doue, and kill the Betill, & the nature of the man diſpoſeth that conſent of the manners. Now whereas you ſeeme to loue my nature, & loath my nurture, you bewray your owne weakneſſe, in thinking ỳ nature may any wayes be altered by education, and as you haue enſamples to confirme your pretence, ſo I haue moſt euident and infallible argumentes to ſerue for my purpoſe. It is naturall for the vine to ſpread, the more you ſtake by arte to alter it, the more in the ende you ſhall augment it. It is proper for the Palme tree to mount, the heauier you loade it, the higher it ſprowteth. Though yron be made ſoft with fire, it returneth to his hardneſſe:

though the Fawlcon be reclaymed to the fist, she retyreth to hir haggardnesse: the whelpe of a Mastife wyll neuer be taught to retriue the Partridge: education can haue no shewe, where the excellencye of Nature doth beare sway. The silly Mouse will by no manner of meanes be tamed: the subtill Foxe may well bee beaten, but neuer broken from stealing his pray: if you pownd Spices they smell the swéeter: season the woode neuer so well the wine will tast of the caske: plante and translate the crabbe trée, where, and whensoeuer it please you, and it wyll neuer beare swéete Apple, vnlesse you graft by Arte which nothinũ toucheth nature.

Infinite and innnmerable were the examples I coulde alledge and declare to confirme the force of Nature, and confute these your vaine and false forgeryes, were not the repeticion of them needlesse, hauing shewed sufficient, or bootelesse séeinge those alleadged wyll not perswade you. And can you bée so vnnaturall, whome dame Nature hath nouryshed and brought vp so many years, to repine as it were against Nature.

The similytude you rehearse of the waxe, argueth your waxinge and meltinge braine, and your example of the hotte and harde yron, sheweth in you but colde and weake disposition. Doe you not knowe that which all men doe affirme and know, that blacke will take no other coulour? That the stone Abeston béeing once made hot will neuer be made colde? That fyre cannot bée forced downewarde? That Nature wyll haue course after kinde:? That euery thing will dispose it selfe according to Nature? Can the Aethiope chaunge or alter his skinne? or the Leopard his hiew? Is it possible to gather Garpes of thornes, or figges of thistles, or to cause any thing to striue against Nature?

But

But why goe I about to praise Nature, the which as yet was neuer any Impe so wicked and barbarous, any Turke so vyle and brutishe, any beast so dull and senceleſſe, that coulde, or woulde, or durſt diſprayſe or contemne? Doth not Cicero conclude and allowe, that if we follow and obey Nature, we ſhall neuer erre? Doth not Ariſtotle alledge and confirme, that Nature frameth or maketh nothing in any point rude, vaine, or vnperfect?

Nature was had in ſuch eſtimation and admiration among the Heathen people, that ſhe was reputed for the onely Goddeſſe in heauen: If Nature then haue largely and bountefully endewed mee wyth hir gyftes, why deeme you me ſo vntoward and graceleſſe? If ſhe haue dealt hardely wyth me, why extoll you ſo much my byrth? If Nature beare no ſway, why vſe you this adulation? If Nature worke the effect, what boteth any education? If nature be of ſtrength or force, what auaileth diſcipline or nurture? If of none, what helpeth Nature? But let theſe ſayings paſſe, as knowen cuidẽtly, and graũted to be true, which none can or may deny vnleſſe he be falſe, or that he be an enimye to humanitye.

As touching my reſidence & abiding heere in Naples, my youthlye affections, my ſporte and pleaſures, my paſtymes, my common dalyaunce, my delyghtes, my reſorte and companye, which dayly vſe to viſite me, although to you they breede more ſorrow and care, then ſolace and comfort, becauſe of your crabbed age: yet to me they bring more comfort and ioye, then care and griefe: more blyſſe then bale, more happyneſſe thẽ heauines: becauſe of my youthful gentlenes. Either you wold haue all men olde as you are, or els you haue quite forgotten that you your ſelfe wer young, or neuer knew young dayes: eyther in your youth you were a

very vicious and vngodly man, or now being aged very superstitious and deuout aboue measure.

Put you no difference betweene the young flourishing Baye tree, and the olde withered Beach? No kinde of distinction betweene the waninge and the wayninge of the Moone? And betweene the ryslnge and the settinge of the Sunne? Doe you measure the hot assaultes of youth, by the colde skirmishes of age? whose years are subiect to more infirmities then our youth. We merry, you melancholy: we zealous in affection, you ielous in all your doings: you teastie without cause, we hasty for no quarrell: you carefull, we careleste: we bolde, you fearefull: we in all points contrary vnto you, and yet in all pointes vnlike vnto vs.

Seeinge therefore wee bee repugnaunt each to the other in Nature, would you haue vs alike in qualities? Woulde you haue one potion ministred to the burninge Feauer, and to the colde Palseye? one playster to an olde issue and a fresh wounde? one salue for all sores? one sauce for all meates? No no Eubulus, but I will yelde to more, then eyther I am bounde to graunte, eyther thou able to proue. Suppose that which I neuer will beleeue, that Naples is a cankred storehouse of all strife, a common stewes for all strumpettes, the sinke of shame, and the verye nurse of all sinne: shall it therefore follow of necessitie, that all that are woed of loue shoulde be wedded to lust: will you conclude, as it were ex consequenti, that whosoeuer aryueth heere shall bee enticed to follye, and beeinge enticed, of force shall be entangled? No, no, it is the disposition of the thought that altereth the nature of the thing. The Sunne shineth vpon the dunghil, and is not corrupted: the Diamonde lyeth in the fire, and is not consumed: the Chrystall toucheth the Toade, and is not poysoned: the birde Throchilus lyeth by the mouth of

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the Crocodile and is not ſpoyled: a perfect wit is neuer bewitched with leaudeneſſe, neyther entiſed with laſciuiouſneſſe.

Is it not common that the Yolme Tree ſpringeth amidſt the Beech: That the Iuie ſpreadeth vppon the hard ſtones: That the ſoft fetherbed breaketh the hard blade: If Experience haue not taught you this, you haue lined long & learned lyttle: or if your moiſt braine haue forgot it, you haue learned much and profited nothing. But it may be, that you meaſure my affections, by your owne fancies, and knowing your ſelfe either to ſimple to rayſe the ſiege by policie, or to weake to reſiſt the aſſault by proweſſe, you deeme me of as little wit as your ſelfe, or of leſſe force: either of ſmall capacitie, or of no courage. In my iudgemēt Eubulus, you ſhal aſſone catch a Hare with a Taber, as you ſhal perſwade youth with your aged & ouerworne eloquence, to ſuch ſeuerities of life, which as yet ther was neuer Stoycke ſo ſtrict, nor Ieſuite ſo ſuperſticious, neyther Votary ſo deuout, but would rather alow it in words, then follow it in workes: rather talke of it then trie it. Neither were you ſuch a Saint in your youth, that abandoning all pleaſures, all paſtimes and delyghtes, you would chuſe rather to ſacrifice the firſt fruites of your lyfe to vayne holyneſſe, then to youthly affections. But as to the ſtomacke quatted with dainties, all delycates ſeeme queaſie, and as he that ſurfetteth with wine vſeth afterward to allay with water: So theſe olde huddles hauing ouercharged their gorges with fancie, accompt all honeſt recreation meere folly, and hauing taken a ſurfet of delight, ſeeme now to ſauour it with deſpight. Seeing therefore it is labour loſt for me to perſwade you, and winde vainely waſted for you to erhort me, heere I found you, and heere I leaue you, hauing neither bought nor ſolde with you, but chaunged ware

for ward: if you haue taken little pleasure in my reply, sure I am ý by your counsel, I haue reaped lesse profite. They that vse to steale Honny, burne Hemlocke to smoake the Bées from their hiues, and it may bée, that to get some aduauntage of me, you haue vsed these smoakie arguments, thinking thereby to smother mée with the conceipt of strong imagination. But as the Camelion though he haue most guttes draweth least breath, or as the Elder trée though hée bée fullest of pith, is farthest from strength: so though your reasons séeme inwardly to your self somewhat substancial, and your perswasions pithie in your owne conceipt, yet béeing wel waied without they be shadowes without substaunce, and weake without force. The Birde Taurus, hath a great voyce but a smal body, the thunder a great clap yet but a little stone: the emptie vessell giueth a greater sownde then the full barrell. I meane not to apply it, but loke into your selfe and you shall certeinely finde it, and thus I leaue you séeking it, but were it not that my company stay my comming, I would surely helpe you to loke it, but I am called hence by my acquaintaunce.

Euphues hauing thus ended his talke, departed leauing this olde gentleman in a great quandarie: who perceiuing that he was more enclyned to wantonnes then to wisedome, with a déepe sigh the teares trickling downe his chéekes, sayd: Séeing thou wilt not buye counsell at the first hande good cheape, thou shalt buye repentaunce at the second hand, at such an vnreasonable rate, that thou wilt curse thy hard penyworth, and ban thy harde heart. Ah Euphues lyttle dost thou know that if thy wealth wast, thy witte will giue but smal warmth, and if thy wit encline to wilfulnes, that thy wealth will doe thée no great good. If the one had bene employed to thrift, the other to learning, it had ben

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harde to coniecture, whether thou ſhouldeſt haue bene more fortunate by riches or happie by wiſdome, whether more eſteemed in the common weale for wealth to maintaine warre, or for counſell to conclude peace. But alas why doe I pitie that in thee, which thou ſeemeſt to praiſe in thy ſelfe. And ſo ſaying, he immediately went to his own houſe heauily bewayling the yoũg mans vnhappineſſe.

Heere ye may behold Gentlemen, how lewdly wit ſtandeth in his owne light, howe hee deemeth no penny good ſiluer but his owne, preferring the bloſſome before the fruite, the budde before the flower, the greene blade before the ripe eare of Corne, his owne witte before all mens wiſedomes. Neyther is that geaſon, ſeeing for the moſt part it is proper to all thoſe of sharpe capacitie, to eſteeme of themſelues as moſt proper: if one be hard in conceiuing, they pronounce him a dolte, if giuen to ſtudie they proclaime him a dunce: if merry, a ieſter: if ſad, a Saint: if full of words, a ſot: if without ſpeach, a Cipher. If one argue with them boldly, then is he impudent, if coldly an innocent: If there be reaſoning of diuinitie, the crye, Quæ ſupra nos nihil ad nos: If of humanitie, Sententias loquitur carnifex.

Hereoff commeth ſuch great familyaritie betweẽ the rypeſt wittes, when they ſhall ſee the diſpoſition the one of the other, the Sympathia of affections and as it were but a paire of ſheares to goe betweene their natures, one flattereth an other in his owne folly, and layeth cuſhions vnder the elbow of his fellow when he ſeeth him take a nappe with fancie, and as their wit wreſteth them to vice, ſo it forgeth them ſome feat excuſe to cloake their vanitie.

How much ſtudie doth intoricate their braines, for (ſay they) although vpon the more it is vſed the brighter

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it is, yet siluer with much wearing doth wast to nothing: though the Cammocke the more it is bowed the better it serueth, yet the bow the more it is bent & occupied, the weaker it waxeth: though the Camomill the more it is troden and prested downe, the more it spreadeth, yet the Violet the oftner it is handled and touched, the sooner it withereth and decayeth. Besides this, a fine witte, a sharpe sence, a quicke vnderstanding is able to attaine to more in a moment of a very little space, then a dull and blockish head in a month. The sithe cutteth farre better and smoother then the sawe, the ware yeldeth better and sooner to the seale, then the steele to the stampe: the smoth and playne Beech is easier to be carued then the knottie Bore.

For neither is there any thing, but that hath his contraries. Such is the Nature of these nouises, that thinke to haue learning without labour, and treasure without trauayle: either not vnderstanding or els not remembring, that the finest edge is made with the blunt whetstone: and the fairest Iewell fashioned with the hard hammer. I goe not about (Gentlemen) to inueigh against wit, for then I wer witlesse but frankely to confesse mine owne little wit. I haue euer thought so superstitiously of wit, that I feare I haue committed Idolatrie against wisedome, and if Nature had dealte so beneficially with me to haue giuen me any wit, I should haue bene readyer in the defence of it to haue made an Apologie, then any way to tourne to Apostacie. But this I note, that for the most parte they stande so on their pantuffles, that they be secure of perills, obstinate in their own opinions, impatient of labour, apte to cõceiue wrong, credulous to beleeue the worst, redy to shake off their olde acquaintaunce without cause, and to condempne them without coulour: All which humors are by so much the more easier to

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be purged, by how much the leſſe they haue feſtred the ſinewes. But retourne we againe to Euphues.

Euphues hauing ſoiourned by the ſpace of two monethes in Naples, whether he were moued by the counteſſe of a young gentleman named Philautus, or inforced by deſtany: whether his pregnant wyt, or his pleaſant conceits wrought the greater liking in the minde of Euphues, I know not for certeintie: But Euphues ſhewed ſuch entyre loue towards him, that he ſeemed to make ſmall accompt of any others, determining to enter into ſuch an inuiolable league of friendſhip with him, as neither time by peecemeale ſhould empaire, neither fancie vtterly diſſolue, nor any ſuſpition infringe. I haue read (ſayth he) & well I beleeue it, that a friend is in proſperitie a pleaſure, a ſolace in aduerſitie, in griefe a comfort, in ioy a merry companion, at al times an other I, in all places the expreſſe Image of myne owne perſon: inſomuch that I cannot tel whether the immortall Gods haue beſtowed any gift vpon mortall men, either more noble, or more neceſſary then friendſhip. Is there any thing in the world to be reputed (I will not ſay compared) to friendſhip? Can any treaſure in this tranſitory pilgrimage be of more vale w then a friend? in whoſe boſome thou maiſt ſleepe ſecure without feare, whom thou maiſt make partner of all thy ſecrets without ſuſpition of fraude, & partaker of all thy miſfortune without miſtruſt of fleeting, who will accõpt thy bale his bane, thy miſhap his miſery, the pricking of thy finger the perceing of his heart. But whether am I caryed? Haue I not alſo learned ỹ one ſhould eate a buſhel of ſalt with him whom he meaneth to make his friend: that tryal maketh truſt: that ther is falſhood in felowſhip: & what then? Doth not the ſimpathy of manners make the coniunction of mindes? Is it not a by word lyke wyll to lyke? Not ſo cõmon as commen-

dable it is, to ſée young Gentlemen chooſe them ſuche friendes with whome they may ſeeme being abſent to be preſent, being a ſunder to be conuerſant, being dead to be aliue. I will therefore haue Philautus for my phœre, and by ſo much the more I make my ſelfe ſure to haue Philautus, by how much the more I view in him the liuely Image of Euphues.

Although there be none ſo ignoraunt that doth not know, neither any ſo impudent that will not confeſſe, friendſhip to be the iewell of humaine ioye: yet whoſoeuer ſhall ſée this amitie grounded vpon a little affection, will ſone coniecture that it ſhall be diſſolued vpon a light occaſion: as in the ſequele of Euphues and Philautus you ſhall ſée, whoſe hot loue wared ſone colde. For as the beſt Wine doth make the ſharpeſt vineger, ſo the déepeſt loue turneth to the deadlyeſt hate. Who deſerued the moſt blame in mine opinion, it is doubtful and ſo difficult, that I dare not preſume to giue verdit. For loue being the cauſe for which ſo many miſchiefes haue bene attempted, I am not yet perſwaded, whether of them was moſt to be blamed, but certeinely neither of them was blameleſſe. I appeale to your iudgement Gentlemen, not that I thinke any of you of the lyke diſpoſition, able to decide the queſtion, but being of déeper diſcretion then I am, are more fit to debate the quarrell. Though the diſcourſe of their friendſhip and falling out be ſomwhat long, yet being ſomwhat ſtrange, I hope the delightfulneſſe of the one wil attenuate the tediouſneſſe of the other.

Euphues had continual acceſſe to the place of Philautus and no little familiaritie with him, and finding him at conuenient leaſure, in theſe ſhort termes vnfolded his minde vnto him.

Gentleman and friend, the tryall I haue had of thy manners cutteth off diuers termes which to an other

I wold haue vſed in the lyke matter. And ſithens a lõg diſcourſe argueth folly, and delicate wordes incurre the ſuſpition of flattery, I am determined to vſe neither of them, knowing either of them to breede offence. Wayinge with my ſelfe the force of friendſhippe by the effects, I ſtudyed euer ſince my firſt comming to Naples to enter league with ſuch a one as might direct my ſteps being a ſtranger, and reſemble my manners beeing a ſcholler, the which two qualities as I finde in you able to ſatiſfie my deſire, ſo I hope I ſhall finde a heart in you willinge to accomplyſh my requeſt. Which if I may obteyne, aſſure your ſelfe that Damon to his Pythias, Pilades to his Oreſtes, Titus to his Gyſippus, Theſeus to his Pirothus, Scipio to his Lælius, was neuer founde more faithfull then Euphues will bee to Philautus.

Philautus by how much the leſſe he lyked for this diſcourſe, by ſo much the more he lyked it, for he ſawe all qualities both of body and minde in Euphues, vnto whom he replyed as followeth.

Friend Euphues (for ſo your talke warranteth me to terme you) I dare neither vſe a long proceſſe, neyther a louing ſpeach, leaſt vnwittingly I ſhold cauſe you to cõuince me of thoſe things which you haue already condemned. And verily I am bolde to preſume vpon your curteſie, ſince you your ſelf haue vſed ſo little curioſitie: perſwading my ſelfe that my ſhort anſwere wil worke as great an effect in you, as your few wordes did in me. And ſeeing we reſemble (as you ſay) each other in qualities, it cannot be ẏ the one ſhould differ from the other in curteſie, ſeeing the ſincere affection of the minde cannot be expreſſed by the mouth, & that no art can vnfolde the entire loue of ẏ heart, I am earneſtly to beſeech you not to meaſure the firmeneſſe of my faith, by ẏ fewnes of my wordes, but rather thinke that the ouerflowing

waues of good will, leaue no passage for many words. Triall shall proue trust, here is my hand, my heart, my landes & my life at thy commaundement. Thou maist well perceiue that I did beléeue thée, that so soone I did loue thée: and I hope thou wilt the rather loue me, in that I did beléeue thée. Either Euphues and Philautus stoode in néede of friendshippe, or were ordeined to be friendes: vpon so short warning, to make so soone a conclusion might séeme in myne opinion if it continued, myraculous, if shaken off, ridiculous.

But after many embracings & protestations one to an other, they walked to dinner, wher they wanted neither meat, neither Musicke, neither any other pastime: & hauing banqueted, to digest their sweete confections, they daunced all that after noone, they vsed not onely one bourde, but one bed, one booke (if so be it they thought not one to many.) Their friendship augmented euery day, insomuch that the one could not refraine the company of the other one minute, all things went in common betweene them, which all men accompted commendable.

Philautus being a towne borne childe, bothe for his owne countenaunce, & the great countenaunce which his father had while he liued, crept into credit with Don Ferardo one of the chiefe gouernours of the citie, who although he had a courtly crew of gentlewomen, soiourning in his pallace, yet his daughter, heire to his whole reuenewes stayned the beautie of them all, whose modest bashfulnesse caused the other to looke wanne for enuie, whose Lilly chéekes dyed with a Vermillio red, made the rest to blush for shame. For as the finest Ruby staineth the colour of the rest that be in place, or as the Sunne dimmeth the Moone, that she cannot be discerned, so this gallant girle more faire then fortunate, and yet more fortunate then faithfull, eclipsed the beautie

tie of them all, & chaunged their colours. Vnto hir had Philautus accesse, who wan hir by right of loue, & shold haue worne hir by right of lawe, had not Euphues by straunge destinie broken the bondes of mariage, and forbidden the banes of Patrimony.

It happened that Don Ferardo had occasion to goe to Venice about certeine his owne affayres, leauing his daughter the onely steward of his household, who spared not to feast Philautus hir friend, with all kindes of delights and delicates, reseruing onely hir honestie as the chiefe stay of hir honour. Hir father being gon she sent for hir friend to supper, who came not as he was accustomed solitarilye alone, but accompanyed with his friend Euphues. The Gentlewoman whether it were for nicenesse or for niggardnesse of curtesie, gaue him such a colde welcome, that he repented that he was come.

Euphues though he knewe himselfe worthy euery way to haue a good countenaunce, yet could he not perceiue hir willing any way to lende him a friendly loke. Yet least he should seeme to want gestures or to be dashed out of conceipt with hir coy countenaunce, he addressed him to a Gentlewoman called Liuia, vnto whome he vttered this speach. Fayre Lady, if it be the guise of Italy to welcome strangers with strangenesse, I must néeds say the custome is strange and the country barbarous, if the manner of Ladyes to salute Gentlemen with coynesse, then I am enforced to think the women without curtesie, to vse such welcome, and the men past shame that will come. But hereafter I will either bring a stole on myne arme for an vnbyden guest, or a visard on my face for a shameles gossippe. Liuia replyed.

Sir our country is ciuile & our gentlewomen are curteous, but in Naples it is compted a iest, at euery word

to say, In faith you are welcome. As she was yet talking, supper was set on the bord, then Philautus spake thus vnto Lucilla. Yet Gentlewoman, I was the bolder to bring my shadow with me, (meaning Euphues) knowing that he should be the better welcome for my sake: vnto whome the Gentlewoman replyed. Syr as I neuer when I saw you thought that you came without your shadow, so now I cannot a lyttle meruaile to see you so ouershot in bringing a new shadow with you. Euphues though he perceiued hir coy nippe, semed not to care for it, but taking hir by the hand sayd.

Fayre Lady, seeing the shade doth often shield your beautie from the parching Sonne, I hope you will the better esteeme of the shadow, and by so much the lesse it ought to be offensiue, by how much the lesse it is able to offende you, and by so muche the more you ought to lyke it, by how much the more you vse to lye in it.

Well Gentleman, aunswered Lucilla, in arguing of the shadow, we forgoe the substance: pleaseth it you therefore to sit downe to supper. And so they all sate downe, but Euphues fed of one dish which euer stode before him, the beautie of Lucilla.

Heere Euphues at the first sight was so kindled with desire, that almost he was lyke to burn to coales. Supper being ended, the order was in Naples that the Gentlewomen would desire to heare some discourse, either concerning loue or learning: And although Philautus was requested, yet he posted it ouer to Euphues, whome he knew most fit for that purpose: Euphues being thus tyed to the stake by their importunate intreatie, began as foloweth.

He that worst may is alway enforced to holde the candell, the weakest must still to the wall, where none will, the Diuell himselfe must beare the crosse. But

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were it not Gentlewomen that your luſt ſtandes for law, I would borrow ſo much leaue as to reſigne myne office to one of you, whoſe experiẽce in loue hath made you learned, and whoſe learninge hath made you ſo louely: for me to intreate of the one being a nouiſe, or to diſcourſe of the other being a trewant, I may well make you weary but neuer the wyſer, and giue you occaſion rather to laughe at my raſhneſſe, then to lyke my reaſons. Yet I care the leſſe to excuſe my boldneſſe to you, who were the cauſe of my blindneſſe. And ſince I am at myne owne choyce eyther to talke of loue or of learning, I had rather for this tyme be dẽmed an vnthrift in reiecting profit, then a Stoick in renouncing pleaſure.

It hath bene a queſtion often diſputed, but neuer determined, whether the qualities of the mynde, or the compoſition of the man, cauſe women moſt to lyke, or whether beautie or witte moue men moſt to loue. Certes by how much the more the mynde is to be preferred before the body, by ſo much the more the graces of the one are to be preferred before the gifts of the other, which if it be ſo, that the contemplation of the inward qualitie ought to bee reſpected more then the viewe of the outward beautie, then doubtleſſe women either do or ſhould loue thoſe beſt whoſe vertue is beſt, not meaſuring the deformed man, with the reformed minde.

The foule Toade hath a fayre ſtone in his head, the fine golde is found in the filthy earth: the ſweete kernell lyeth in the hard ſhell: vertue is harboured in the heart of him that moſt men eſteeme miſſhapen. Contrarywiſe, if we reſpect more the outward ſhape, then the inward habit, good God into how many miſchiefes do wee fall? into what blindneſſe are we ledde? Doe wee not commonly ſee that in painted pottes is hidden the deadlyeſt poyſon? that in the greeneſt graſſe is the greateſt

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for sure I am though your iudgement be sound, yet affection will shadow it.

Lucilla seing his pretence, thought to take aduauntage of his large profer, vnto whom she said. Gentleman in my opinion Woemen are to be wonne with euery winde, in whose ser there is neither force to withstand the assaults of loue, neither constancy to remain faythfull. And bycause your discourse hath hetherto bred delight, I am loth to hinder you in the sequele of your deuises, Euphues perceiuing himselfe to be taken napping, aunswered as followeth.

¶ Mistres Lucilla, if you speake as you thinke, these gentlewomen present haue little cause to thanke you, if you cause me to commend women, my tale wyll be accompted a mere trifle, and your words the plaine truth: Yet knowing promise to be debt, I will paye it wyth performaunce. And I would the Gentlemen here present were as ready to credite my proffe, as the gentlewomen are willing to heare theyr own prayses, or I as able to ouercome, as Mistres Lucilla would be content to be ouerthrowne, howe so euer the matter shall fall out, I am of the surer side: for if my reasons be weake, then is our sere strong: if forcible, then your iudgement feble: if I finde truth on my side, I hope I shall for my wages win the good wyll of women: if I want proffe, then gentlewomen of necessity you must yeeld to men. But to the matter.

Touching the yelding to loue, albeit their heartes seeme tender, yet they harden them lyke the stone of Sicilia, the which the more it is beaten the harder it is: for being framed as it were of the perfection of men, they be free from all such cogitations as may any way prouoke them to vncleanenesse, insomuch as they abhorre the light loue of youth, which is grounded vppon lust, & dissolued vpon euery lyght occasion. When they

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ſée the folly of men tourne to fury, they⁊ delyght to doting, they⁊ affection to frencie, when they ſée them as it were pine in pleaſure, & to wax pale through their owne peeuiſhnes, they⁊ ſutes, they⁊ ſeruice, their letters, their labours, their loues, they⁊ liues, ſeeme to them ſo odyous, that they harden their hearts againſt ſuch concupyſcence, to the ende they myght conuert them from raſhneſſe to reaſon: from ſuch lewde diſpoſition, to honeſt diſcretion. Hereof it commeth that men accuſe woemen of cruelty, bycauſe they themſelues want ciuility: they accompt them full of wyles, in not yeelding to they⁊ wyckednes: fayth leſſe for reſiſting their filthynes. But I had almoſt forgot my ſelfe, you ſhal pardon me Miſtres Lucilla for this time, if this abruptly, I finiſh my diſcourſe: it is neither for want of good wil, or lack of proofe, but ỳ I fæle in my ſelfe ſuch alteration, ỳ I can ſcarcely vtter one word. Ah Euphues, Euphues. The gentlewomen were ſtroke into ſuch a quãdary wᵗ thys ſodeyne chaunge that they all chaunged colour. But Euphues taking Philautus by the hande, and giuing the gentlwomen thankes for they⁊ patience and his repaſt, bad them al farewell, and went immedyatly to his chamber. But Lucilla who now began to fry in the flames of loue, all the company being departed to they⁊ lodginges, entered into theſe termes and contrarieties.

Ah wretched wench Lucilla, how art thou perplexed? what a doubtfull fight doſt thou feele betwixt fayth and fancy? hope & feare? conſcience and concupiſcence? O my Euphues, lyttle doſt thou know the ſodeyn ſorrowe that I ſuſteine for thy ſweete ſake. Whoſe wyt hath bewitched me, whoſe rare qualyties haue depryued me of myne olde qualyties, moſt curteous behauiour wythout curioſitie, whoſe comely feature wythout fault, whoſe filed ſpeach without fraud, hath wrap-

ped me in this misfortune. And canst thou Lucilla be so light of loue in forsaking Philautus to flye to Euphues? canst thou prefer a straunger before the countryman? a starter before thy companion? Why, Euphues doth perhappes desire my loue, but Philautus hath deserued it. Why, Euphues feature is worthy as good as I, but Philautus his fayth is worthy a better. I, but the latter loue is most feruent, I, but ẏ firſt ought to be most faythfull. I, but Euphues hath greater perfection, I, but Philautus hath deeper affection.

Ah fonde wench, doest thou thincke Euphues will deeme thee constant to him, when thou hast ben vnconstant to his friend? Weenest thou that he wyll haue no mistrust of thy faithfulnes, when he hath had tryall of thy fickleneſſe? Wil he haue no doubt of thine honour, when thou thy selfe callest thine honestie in question? Yes, yes, Lucilla, well doth he know that the glaſſe once crased, wyll with the least clappe be cracked, that the cloth which stayneth with Pilke, wyll soone loose his coulour with Vineger: that the Eagles wing will wast the feather as well of the Phœnix, as of the Pheasaunt: that the that hath bene faythleſſe to one, will neuer be faythfull to any. But can Euphues conuince me of fleeting: seeing for his sake I breake my fidelitie? Can he condemne me of disloyaltie, when he is the only cauſe of my disliking? May he iustly condemne me of trechery, who hath this testimony as tryal of my good wil? Doth not he remember that the broken bone once set together, is stronger then euer it was? That the greatest blot is taken off with the Pommice? That though the Spider poyson the flye, shee cannot infect the Bee? That although I haue bene light to Philautus, I may be louely to Euphues? It is not my desire, but his desertes that moueth my minde to this choyse: neither the want of the lyke good will

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in Philautus, but the lacke of the lyke good qualyties that remoueth my fancie from the one to the other.

For as the Bée that gathereth Honnye out of the weede, when shée espyeth the faire flower flyeth to the sweetest: or as the kinde spaniell though he hunt after Birdes, yet forsakes them to retriue the Partridge: or as we commonly fæde on bæse hungerly at the first, yet sæing the Quayle more dayntie, chaunge our dyet: So I, although I loued Philautus for his good properties, yet sæing Euphues to excell him I ought by Nature to lyke him better. By so much the more therefore my chaũge is to be excused, by how much the more my choyce is excellent: and by so much the lesse I am to be condemned by how much the more Euphues is to be commended. Is not the Diamonde of more valew then the Rubie bicause he is of more vertue? Is not the Emeraulde preferred before the Saphyre for his wonderfull propertie? Is not Euphues more prayse worthy then Philautus, bæing more wittie. But fye Lucilla, why dost thou flatter thy selfe in thine owne folly? Canst thou fayne Euphues thy friend, whom by thin owne words thou hast made thy foe? Diddest not thou accuse women of inconstancie? Diddest not thou accompt them easie to be won? Diddest not thou condemne them of weakenes? What sounder argumẽt can be haue against thée then thine owne aunswere? What better prowfe, then thine owne speach? What greater tryall then thine owne talke? If thou hast belyed women, he wil iudge thée vnkinde: if thou haue reuealed the troth, hæ must nædes thinke thæ vnconstant: if he perceiue thée to bæ wonne with a Nut, hæ wil imagine that thou wilt be lost with an Apple: If hæ finde thæ wanton before thou be wood, he wil gesse thou wilt be wauering when thou art wedded.

But

But suppose that Euphues loue thée, that Philautus leaue thée, wil thy father thinkest thou giue thée liberty to lyue after thine owne lust? Will he estéeme him worthy to enherite his possessions, whom he accompteth unworthy to enioy thy person? Is it lyke that hée will match thée in mariage with a straunger, with a Grecian, with a meane man? I, but what knoweth my father whether he be wealthy, whether his reuenewes be able to counteruayle my fathers landes, whether his birth be noble, yea, or no? Can any one make doubt of his gentle blood, that séeth his gentle conditions? Can his honour bee called into question, whose honestie is so great? Is hée to be thought thriftlesse, who in all qualyties of the minde is pereleste? No, no, the tree is knewn by his fruit, the golde by his touch, the sonne by the ire. And as the soft ware receiueth whatsoeuer print be in the seale, and sheweth no other impression, so the tender babe being sealed with his fathers gifts, representeth his Image most liuely. But were I once certeine of Euphues good will, I would not so superstitiously accompt of my fathers ill will. Time hath weaned me from my mothers teat, and age ridde me from my fathers correction, when children are in their swathe clouts, then are they subiect to the whippe, and ought to be carefull of the rigour of their parents. As for me, saing I am not fedde with their pap, I am not to be ledde by their perswasions. Let my father bée what speaches he lyst, I will follow mine owne lust. Lust Lucilla what sayest thou? No, no mine owne loue I should haue sayd, for I am as farre from lust, as I am from reason, and as neare to loue as I am to folly. Then sticke to thy determination, and shew thy selfe, what loue can doe, what loue dares doe, what loue hath done. Albeit I can no way quench the coales of desire with forgetfulnesse, yet will I rake them vp in

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the ashes of modestie: Seeing I dare not discouer my loue for maidenly shamefastnesse, I will dissemble it till time I haue opportunitie. And I hope so to behaue my selfe, as Euphues shall thinke me his owne, and Philautus perswade himself I am none but his. But I would to God Euphues would repaire hether that the sight of him might mitigate some part of my martirdome.

She hauing thus discoursed with hir selfe hir owne miseries, cast hir selfe on the bedde and there let hir lye, and retourne we to Euphues who was so caught in the ginne of folly, that he neither could comfort him selfe nor durst aske counsayle of his friend, suspecting that which in deede was true, that Philautus was corriuall with him and cokemate with Lucilla. Amiddest therfore these his extremities, betwéen hope and feare, he uttered these or the lyke speaches.

What is he Euphues that knowing thy witte, and seeing thy folly, but wil rather punish thy leaudenesse, then pittie thy beauinesse? Was ther euer any so fickle so sone to be allured? any euer so faithlesse to deceiue his friend? euer any so foolish to bathe himselfe in his owne misfortune? Tis true it is, that as the sea Crab swimmeth alwayes against the streame, so wit alwayes striueth agaynst wisedome: And as the Bée is oftentimes hurt with hir owne Honny, so is witte not seldome plagued wth his owne conceipt.

O ye Gods, haue ye ordeined for euery maladye a medicine, for euery sore a salue, for euery paine a plaister, leauing onely loue remediesse? Did ye déeme no man so mad to be entangled with desire, or thought ye them worthie to be tormented that were so misledde? haue ye dealt more fauourably with brute beastes, then with reasonable creatures.

The filthy Sow when she is sicke, eateth the Sea

Crab,

Trab, and is immediatly recured: the Torteyse hauing tasted the Uiper, sucketh Origanum and is quickely reuiued: the Beare ready to pine, lycketh vp the Ants, and is recouered: the Dog hauing surfetted to procure his vom tte eateth grasse and findeth remedy: the Hart being pearced with the dart, runneth out of hand to the hearbe Dictanum, and is healed. And can men by no hearbe, by no art, by no way, procure a remedie for the impatient disease of loue? Ah well I perceyue that Loue is not vnlyke the Figge trée, whose fruite is swéete, whose roote is more bitter then the clawe of a Bitter or lyke the Apple in Persia, whose blossome sauoreth lyke Honny, whose budde is more sower then Gall.

But O impietie. O broade blasphemie against the heauens. Wilt thou be so impudent Euphues, to accuse the Gods of iniquitie? No fonde foole, no. Neither is it forbidden vs by the Gods to loue, by whose diuine prouidence we are permitted to lyue: neyther do wée want remedyes to recure our maladyes, but reason to vse the meanes. But why goe I about to hinder the course of loue, with the discourse of law? hast thou not read Euphues, that he that loppeth the Uine, causeth it to spread fairer? that he that stoppeth the streame, forceth it to swell higher? that he that casteth water on the fire in the Smithes forge, maketh it to flame fiercer? Euen so he that séeketh by counsayle to moderate his ouerlashing affections, encreaseth his owne missfortune. Ah my Lucilla, would thou wert either lesse faire or I more fortunate: either I wiser, or thou milder: either I would I were out of this mad moode, either I would we wer both of one minde. But how should she be perswaded of my loyaltie, that yet had neuer one simple proofe of my loue? will she not rather imagine me to be entangled with hir beautie, then with hir

vertue.

vertue. That my fancie being so lewdly chaunged at ỹ first, wyll be as lyghtly chaunged at the last: that nothing violent can bée permanent. Yes, yes, thée must nédes coniecture so, although it bée nothing so: for by howe much the more my affection commeth on the sodeine, by so much the lesse will thée thinke it certeine. The ratling thunderbolt hath but his clap, the lightning but his flash, and as they both come in a moment, so doe they both ende in a minute.

I, but Euphues, hath she not heard also that the dry touchewoode is kindled with lyme: that the greatest Mushrompe groweth in one night: that the fire quickly burneth the flare? that loue easily entereth into the sharpe wit without resistaunce, and is harboured there without repentaunce.

If therefore the Gods haue endewed hir with as much bountye as beautie, if shée haue no lesse witte then shée hath comelynesse: certes shée wyll neyther conceiue sinisterly of my sodeyne suite, neither be coye to receyue me into hir seruice, neyther suspect me of lyghtnesse in yéelding so lyghtly, neyther reiect me disdaynefully, for louing so hastely? Shall I not then hazarde my life to obteine my loue, and deceiue Philautus to receiue Lucilla? Yes Euphues, where loue beareth sway, friendshyp can haue no shew: As Philautus brought me for his shadow the last supper, so will I vse him for my shadow till I haue gained his Saint. And canst thou wretch be false to him that is faythful to thée? Shall his curtesie bée cause of thy crueltye? Wilt thou violate the league of fayth, to enherite the lande of folly? Shall affection bée of more force then friendshyp, loue then lawe, lust then loyaltye? Knowest thou not that he that loseth his honestie, hath nothing els to lose.

Muche the case is lyght, where reason taketh place,

to loue and to lyue well, is not graunted to Iupiter. Who so is blynded wyth the caule of beautie, descerneth no colour of honesty. Did not Giges cut Candaules a coat by his owne measure? Did not Paris, though he were a welcome guest to Menelaus, serue his hoast a slippery prancke? If Philautus had loued Lucilla, he would neuer haue suffered Euphues to haue scene hir. Is it not the pray that enticeth the theefe to rifle? Is it not the pleasaunt bayte, that causeth the fleetest fish to byte? Is it not a by word amongest vs, that golde maketh an honest man an ill man? Did Philautus accompt Euphues too simple to decypher beautie, or superstitious not to desire it? Did he deeme him a saint in reiecting fancy, or a sot in not discerning? Thought he him a Stoycke, that he woulde not be moued, or a stocke that he could not?

Well, well, seeing the wound that bleedeth inwardly is most daungerous, that the fyre kept close burneth most furious, that ỹ Quen damned vp, baketh soonest, that sores hauing no vent fester secretly, it is hyghe tyme to vnfolde my secret loue to my secret friend. Let Philautus behaue himself neuer so craftely, he shal know that it must be a wyly Mouse that shall breede in the Cats eare: and bicause I resemble him in wit, I meane a little to dissemble with him in wyles. But O my Lucilla, if thy heart be made of that stone which may be mollified onely wyth bloud, would I had sipped of that ryuer in Caria, which turneth those that drink of it to stones. If thyne eares be anoynted wyth the oyle of Syria that bereaueth hearing, would mine eyes had bene rubbed wt the strop of the Cedar tree, which taketh away sight.

If Lucilla be so proude to disdayne poore Euphues, would Euphues were so happye to denye Lucilla, or if Lucilla be so mortyfied to lyue wythout loue, would

Euphues

Euphues were so fortunate to lyue in hate. I but my colde welcome foretelleth my colde suite, I but hir privie glaunces signifie some good Fortune. Fye fonde soule Euphues, why goest thou about to alleadge those thinges to cutte of thy hope which she perhaps woulde neuer haue founde, or to comfort thy selfe with those reasons which shee neuer meaneth to propose: Muche it were no loue if it were certeyne, and a small conquest it is to ouerthrowe those that neuer resisteth.

In battayles there ought to bee a doubtfull fight, and a desperate ende, in pleadinge a difficulte enterraunce, and a defused determination, in loue a lyfe wythout hope, and a death wythout feare. Fyre commeth out of the hardest flynte wyth the stele, Oyle out of the dryest Jeate by the fyre, loue out of the stonyest hearte by fayth, by trust, by tyme. Hadde Tarquinus vsed hys loue wyth coulours of continuaunce, Lucretia woulde eyther wyth some pitye haue aunswered his desyre, or wyth some perswasion haue stayed hir death. It was the heate of hys lust, that made hir hast to ende hir lyfe, wherefore leue in neyther respecte is to bee condemned, but bee of rashnesse to attempte a Ladye furyously, and shee of rygor to punishe his follye in hir owne flesshe, a fact (in myne opinion) more worthy the name of crueltye then chastitie, and fitter for a Monster in the desartes, then a Matrone of Rome. Penelope no lesse constaunt then shee, yet more wyse, woulde bee wearie to vnweaue that in the nyght, shee spinne in the daye, if Vlysses hadde not come home the sooner. There is no woeman Euphues but shee wyl yelde in time, bee not therefore dismayed either with high lokes or frowarde wordes.

Euphues hauing thus talked with himselfe, Philautus entered the chamber, and finding him so worne and wasted wᵗ continuall mourning, neither ioying in his meate, nor reioycing in his friend, with watry eyes vttered this speach.

FRiend and fellow, as I am not ignorant of thy present weaknesse, so I am not priuie of the cause: and although I suspect many things, yet can I assure my self of no one thing. Therfore my good Euphues, for these doubts and dumpes of mine, either remoue the cause or reueale it. Thou hast hetherto found mée a chéerefull companion in thy myrth, and now shalt thou finde me as carefull with thée in thy moane. If altogether thou maist not be cured, yet maist thou be comforted. If there be any thing ẏ either by my friends may be procured, or by my life atteined, that may either heale thée in part or helpe thee in all, I protest to thee by the name of a friend, that it shall rather be gotten with the losse of my body, then lost by getting a kingdome. Thou hast tried me therefore trust me: thou hast trusted me in many things, therfore try me in this one thing. I neuer yet failed, and now I wil not fainte. Be bolde to speake & blush not: thy sore is not so angry but I can salue it, the wound not so deepe but I can search it, thy griefe not so great but I can ease it. If it be ripe it shalbe lawnced, if it be broken it shalbe tainted, be it neuer so desperate it shalbe cured. Rise therefore Euphues, and take heart at grasse, younger thou shalt neuer be: plucke vp thy stomacke, if loue it selfe haue stoung thee, it shal not stifle thee. Though thou be enamoured of some Lady, thou shalt not be enchaunted. They that begin to pine of a consumcion, without delaye preserue themselues with cullisses: he that fæleth his stomack enflamed wᵗ heat, coleth it ofttsones with conserues;

conſerues: delayes bréede daungers, nothing ſo perilous as procraſtination. Euphues hearing this comfort and friendly counſayle, diſſembled his ſorrowing heart with a ſmilyng face, aunſwering him forthwith as followeth.

True it is Philautus that hée which toucheth the nettle tenderly, is ſoneſt ſtoung, that the Flye which playeth with the fire, is ſinged in the flame, that he that dalyeth with women is drawen to his woe. And as the Adamant draweth the heauie yron, the Harpe the fierce Dolphin, ſo beautie alloureth the chaſt minde to loue and the wiſeſt witte to luſt: The example whereof I would it were no leſſe profitable, then the experience to mée is lyke to bée perillous. The Vine watered with Wine, is ſone withered, the bloſſome in the fatteſt ground, is quickely blaſted: the Goat the fatter ſhe is the leſſe fertile ſhée is: yea, man, the more wittie hée is the leſſe happy he is. So it is Philautus (for why ſhould I conceale it from thée, of whome I am to take counſayle) that ſince my laſt and firſt beeing with thée at the houſe of Ferardo, I haue felt ſuch a furious battayle in mine owne body, as if it bée not ſpéedely repreſſed by policie, it will cary my minde (the graund capteine in this fight) into endleſſe captiuitie. Ah Liuia, Liuia, thy courtly grace without coyneſſe, thy blazing beautie without blemiſh, thy curteous demeanor without curioſitie, thy ſwéet ſpéech ſauoured with witte, thy comely mirth tempered with modeſtie, thy chaſt lookes, yet louely: thy ſharpe taunts, yet pleaſaunt, haue giuen me ſuch a checke, that ſure I am at the next viewe of thy vertues, I ſhal take thée mate: And taking it not of a pawne but of a Prince, the loſſe is to be accompted the leſſe. And though they be commonly in a great choler that receiue the mate, yet would I willingly take euery minute ten mates,

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to enioy Liuia for my louing mate. Doubtlesse if euer she hir selfe haue bene scorched with the flames of desire, she wil be redy to quench the coales with curtesie in an other: if euer she haue bene attached of loue, she will relcue him that is drenched in desire: if euer she haue ben taken with the feuer of fancie, she will helpe his ague, who by a quotidian fit is cõuerted into phrẽsie: neither can ther be vnder so delycate a hæw lodged deceite, neither in so beautifull a mould a malycious minde: True it is that the disposition of the minde, followeth the composition of the body: how then can shee be in minde any way imperfect, who in body is perfect euery way, I know my successe wil be good, but I know not how to haue acces to my goddes: neither do I want courage to discouer my loue to my friend, but some colour to cloake my comming to the house of Ferardo: for if they be in Naples as iealous as they bee in the other parts of Italy, then it behoueth me to walke circumspectly, and to forge some cause for mine ofte comming. If therefore Philautus, thou canst set but this fether to mine arrow, thou shalt see me shoote so nere that thou wilt accompt me for a cũning Archer. And verily if I had not loued thee well I would haue swallowed mine own sorrow in silence, knowing ỹ in loue nothing is so daũgerous as to participate ỹ meanes thereof to an other, ỹ that two may kæpe counsaile if one be away. I am therefore enforced perforce, to challenge that curtesie at thy hands, which canst thou didst promise with thy heart, the performaunce whereof shall binde me to Philautus and prowe thee faithfull to Euphues. Now if thy cunning be answerable to thy good will, practise some pleasant cõceipt vpon thy poore patient. One dram of Ouids art, some of Tibullis drugs, one of Propertius pilles, which may cause me either to purge my new disease, or recouer my hoped desire. But

I feare mée wher so strange a sickenes is to be recured of so vnskilfull a Phisition, that either thou wilt be to bold to practise, or my body to weake to purge. But séeing a desperate disease is to be cõmitted to a desperate Doctor, I wil follow thy counsel, and become thy cure, desiring thée to be as wise in ministring thy Phisicke, as I haue bene willyng to putte my lyfe into thy handes.

Philautus thinking al to be golde that glistered, and all to be Gospel that Euphues vttered, aunswered his forged gloase, with this friendly cloase.

In that thou hast made me priuie to thy purpose, I wil not cõcele my practise: in that thou crauest my aide, assure thy selfe I will bee the finger next thy thombe, insomuch as thou shalt neuer repent thée of ẏ one or the other, for perswade thy selfe that thou shalt finde Philautus during life ready, to comfort thée in thy misfortunes and succour thée in thy necessitie. Concerning Liuia though she be faire, yet is she not so amiable as my Lucilla, whose seruaunt I haue bene the tearme of thrée yeres: but least comparisons should séeme odious, chiefely where both the parties be without comparison, I will omitte that, and séeing that wée had both rather be talking with them then tatlyng of them, wée will immediately goe to them. And truly Euphues, I am not a lyttle glad, that I shall haue thée not only a comfort in my lyfe, but also a companion in my loue; As thou hast ben wise in thy choice, so I hope thou shalt be fortunate in thy chaũce. Liuia is a wench of more wit then beautie, Lucilla of more beautie then wit, both of more honestie then honour, and yet both of such honour, as in all Naples there is not one in birth to be compared with any of them both. How much therefore haue wée to reioyce in our choyce. Touching our accesse be thou secure, I will slappe Ferardo

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in the mouth with some conceit, and fill his olde heade so full of new fables, that thou shalt rather be earnestly entreated to repaire to his house, then euill entreated to leaue it. As olde men are very suspicious to mistrust euery thing, so are they very credulous to beléeue any thing: the blynde man doth eate many a Flye, yea but sayd Euphues, take héede my Philautus that thou thy self swallow not a Gudgen, which word Philautus did not mark, vntil he had almost digested it. But said Euphues let vs go deuoutly to ỹ shrine of our Saints, there to offer our deuotion, for my bookes teach me, that such a wõũd must be healed wher it was first hurt, and for this disease, we will vse a common remedie, but yet comfortable. The eye that blynded thée, shall make thée sée, the Scorpion that stung thée, shall heale thée, a sharpe sore hath a short cure, let vs goe: to the which Euphues consented willyngly, smilyng to himselfe, to sée how hée had brought Philautus into a fooles Paradise.

Héere you may sée Gentlemen, the falsehood in fellowship, the fraude in friendshippe, the paynted sheath with the leaden dagger, the faire wordes that make fooles faine: but I wil not trouble you wt superfluous addition, vnto whom I feare mée I haue bene tedious with the bare discourse of this rude historie.

Philautus and Euphues repaired to the house of Ferardo, where they founde Mistres Lucilla and Liuia, accompanied with other Gentlewomen, neyther béeing idle, nor wel employed, but playing at cardes. But when Lucilla beheld Euphues, she could scarcely conteine hir selfe from embracing him, had not womãly shamefastnes and Philautus his presence, stayed hir wisedome.

Euphues on the other side was fallen into such a traunce, that he had not the power either to succor him

selfe

selfe, or salute the gentlewomen. At the last Lucilla began as one that best might be bolde, on this manner.

Gentlemen, although your long absence gaue mée occasion to thinke that you disliked your late entertainment, yet your comming at the last, hath cut off my former suspition: And by so much the more you are welcome, by how much the more you were wished for. But you Gentleman (taking Euphues by the hande) were the rather wished for, for that your discourse being left vnperfect, caused vs all to longe (as woemen are wont for thinges that lyke them) to haue an ende thereoff. Vnto whome Philautus replyed as followeth.

Mistres Lucilla, though your curtesie made vs nothing to doubt of our welcome, yet modestye caused vs to pinch curtesie, who should first come: as for my friende, I thinke hée was neuer wyshed for hére so earnestly of any as of himselfe, whether it myght be to renewe his talke or to recant his sayings, I cannot tell. Euphues takinge the tale out of Philautus mouth, aunswered: Mistres Lucilla, to recant veritie were heresie, and renewe the prayses of women flattery: the onely cause I wyshed my selfe hére, was to giue thankes for so good entertainment the which I could no wayes deserue, & to brede a greater acquaintaunce if it myght be to make amendes. Lucilla inflamed wt his presence, sayd, nay Euphues you shal not escape so, for if my curtesie, as you say, were ẏ cause of your cõming, let it also be ẏ occasion of ẏ ending your former discourse, otherwise I shall thinke your prowse naked, and you shall finde my rewarde nothinge. Euphues now as willing to obey as hée to commaunde, addressed himselfe to a farther conclusion, who séing all the gentlewoman ready to giue him the hearinge, procéeded as followeth.

I haue not yet forgotten ỹ my laſt talke with theſe gentlewomen, tended to theyr prayſes, and therefore the ende muſt tye vp the iuſt prooſe, otherwiſe I ſhould ſet downe Venus ſhadow without the liuely ſubſtance.

As there is no one thing which can be reckened either concerning loue or loyalty wherein women do not excell men, yet in feruencye aboue all others, they ſo farre excéde, that men are lyker to meruaile at them, then to imitate them, and readier to laugh at their vertues then emulate them. For as they be harde to be wonne without tryall of great fayth, ſo are they hard to be loſt without great cauſe of fickleneſſe. It is long before the colde water ſæth, yet being once hot, it is longe before it bée cooled, it is long before ſalt come to his ſaltneſſe, but béeing once ſeaſoned, it neuer loſeth his ſauour.

I for mine owne part am brought into a Paradiſe by the onely imagination of woemens vertues, and were I perſwaded that all the Diuells in hell were woemen, I woulde neuer liue deuoutly to enherite heauen, or ỹ they were al Saintes in heauen, I would liue more ſtrictly for feare of hell. What could Adam haue done in his Paradiſe before his fall without a woeman, or howe would he haue ryſe agayne after his fall wyth a woeman? Artificers are wont in theyr laſt woorkes to excell themſelues, yea, God when hée had made all thinges at the laſt, made man as moſt perfect, thinking nothing could be framed more excellent, yet after him hée created a woeman, the expreſſe Image of eternitye, the lyuely picture of Nature, the onely ſtéele glaſſe for man to beholde hys infirmities by comparinge them wyth woemens perfections. Are they not more gentle, more wittie, more beautifull then men? Are not men ſo bewytched wyth theyr qualytyes that they become madde for

loue,

loue, and woemen so wyse that they detest lust.

I am entered into so large a fielde, that I shall sooner want time then prose, and so cloye you wyth varietie of prayses, that I feare mee I am lyke to infect women wyth pride whiche yet they haue not, and men wyth spyte whiche yet I woulde not. For as the horse if he knew his owne strength were no wayes to bee brideled, or the Unicorne his owne vertue, were neuer to bee caught, so woemen if they knewe what excellency were in them, I feare mee men should neuer winne them to their wills, or weane them from their minde.

Lucilla beganne to smyle, saying, in sayth Euphues I woulde haue you staye there, for as the Sunne when hee is at the highest beginneth to goe downe, so when the prayses of women are at the best, if you leaue not, they wyll beginne to fayle, but Euphues (beinge rapt wyth the light of his Saint) aunswered, no no Lucilla, But whilest he was yet speakinge, Ferardo entered, whome they all duetefully welcommed home, who rounding Philautus in the eare, desired hym to accompanye hym immediatlye wythout farther pausinge, protesting it shoulde bee as well for hys preferment as for hys owne profite. Philautus consentinge, Ferardo sayde vnto hys daughter.

Lucilla, the vrgent affayres I haue in hand, will scarce suffer mee to tarry with you one houre, yet my retourne I hope will bee so short, that my absence shal not breede thy sorrowe: in the meane season I commit all things into thy custody, wishing thee to vse thy accustomable curtesie. And seeing I must take Philautus with mee, I will be so bolde to craue you Gentleman (his friende) to supply his rome, desiring you to take this hastye warning for a hartye welcome, and so to

ſpend this time of mine abſence in honeſt myrth. And thus I leaue you.

Philautus knewe well the cauſe of this ſodeyne departure, which was to redéeme certeine landes that were morgaged in his Fathers time, to the vſe of Ferardo, who on that condition had before time promiſed him his daughter in mariage. But returne we to Euphues.

Euphues was ſurpriſed with ſuch increadible ioye at this ſtraunge euent, that he had almoſt ſounded, for ſéeing his cotiuall to be departed, and Ferardo to giue him ſo friendly entertaynment, doubted not in time to get the good will of Lucilla: Whom finding in place conuenient without company, with a bold courage & comely geſture, he began to aſſay hir in this ſort.

Gentlewoman, my acquaintaunce béeing ſo lyttle, I am afrayd my credite wyll be leſſe, for that they commonly are ſoneſt beléeued, that are beſt beloued, and they lyked beſt whom we haue knowen longeſt, neuertheleſſe the noble minde ſuſpecteth no guyle without cauſe, neither condemneth any wight without proofe: hauing therefore notiſe of your heroycall heart, I am the better perſwaded of my good hap. So it is Lucilla, that cõming to Naples but to fetch fire, as the by word is, not to make my place of abode, I haue founde ſuch flames that I can neither quench them with the water of frée will, neither cole them with wiſdome. For as the Poppe, the poale béeing neuer ſo hye, groweth to the ende, or as the drye Béech kindled at the rote, neuer ſeaueth vntill it come to the toppe: or as one droppe of poyſon diſperſeth it ſelfe into euery vayne, ſo affection hauing caught holde of my heart, and the ſparkles of loue kindled my Lyuer, wyll ſodeynely, though ſecretly, flame vp into my heade, and ſpread it ſelfe into euery ſinewe. It is your beautie (pardon

my

my abrupte boldenesse) Lady, that hath taken euery parte of mée prisoner and brought mée vnto this déepe distresse, but séeing women when one prayseth them for their deserts, déeme that he flattereth them to obteine his desire, I am héere present to yelde my selfe to such triall, as your courtesie in this behalfe shal require. Yet will you commonly obiect this to such as serue you and sterue to winne your good will, that hot loue is sone colde: that the Bauin though it burne bright, is but a blaze: that scalding water if it stande a while tourneth almost to yce: that Pepper though it be hot in the mouth, is colde in the Maw: that the faith of men, though it fry in their words, it fréeseth in their workes: Which things (Lucilla) albeit they be sufficient to reproue the lyghtnesse of some one, yet can they not conuince euery one of lewdnes: neither ought the constancie of al, to be brought in question through the subtiltie of a few. For although the worme entreth almost into euery wood, yet he eateth not the Cedar tréé. Though the stone Cylindrus at euery thunder clappe, rowle from the hill, yet the pure stéele stone mounteth at the noyse: though the rust fret the hardest stéele, yet doth it not eate into the Emeraulde: though Polypus chaunge his hew, yet the Salamander kéepeth his coulour: though Proteus transforme himselfe into euery shape, yet Pigmalion reteineth his olde forme: though Aeneas were too fickle to Dido, yet Troylus was too faithfull to Cresid: though others séeme counterfeit in their déedes, yet Lucilla, perswade your selfe, that Euphues will be alwayes currant in his dealings.

But as the true golde is tryed by the touch, the pure flint by the stroake of the yron, so the loyall hearte of the faithfull louer, is knowen by the triall of his Ladie: of the which tryall (Lucilla) if you shall accompt Euphues worthy, assure your selfe, he will be as rea-

die to offer himselfe a Sacrifice for your swéete sake, as your selfe shall be willyng to employe him in your seruice. Neyther doth he desire to be trusted any way, vntil he shal be tryed euery way: neither doth he craue credite at the first, but a good countenaunce, till time his desire shall be made manifest by his deserts. Thus not blynded by lyght affection, but dazeled with your rare perfection and boldened by your exceeding courtesie: I haue vnfolded mine entire loue, desiring you hauing so good leasure, to giue so friendely an aunswere, as I may receiue comforte, and you commendacion.

Lucilla although she were contented to heare this desired discourse, yet did shée séeme to bée somewhat displeased. And truely I know not whether it be peculiar to that sexe to dissemble with those whom they most desire, or whether by craft they haue learned outwardly to loath that, which inwardly they most loue: yet wisely did she cast this in hir head, that if she should yéelde at the first assault, he would thinke hir a lyght huswife: if she should reiect him scornefully a very baggard: minding therefore that he should neither take holde of hir promise, neyther vnkindenesse of hir preciseneſſe, she fedde him indifferently, with hope and dispaire, reason and affection, lyfe and death. Yet in the ende arguing wittily vpon certeine questions, they fell to such agréement, as pore Philautus would not haue agréed vnto if he had bene present, yet alwayes kéeping the body vndefiled. And thus she replyed.

Gentleman, as you may suspect me of idleneſſe in giuing eare to your talke, so may you conuince me of lightneſſe in aunswering such toyes: certes as you haue made mine eares glow at the rehearsall of your loue, so haue you galled my heart with ỹ remembrance

of

of your folly. Though you came to Naples as a ſtraunger, yet were you welcome to my fathers houſe as a friend: And can you then ſo much tranſgreſſe the bonds of honour (I will not ſay of honeſtie,) as to ſolicite a ſute more ſharpe to me then death? I haue hetherto, God be thanked, lyued without ſuſpition of lewdeneſſe, and ſhall I nowe incurre the daunger of ſenſuall lybertie? What hope can you haue to obteine my loue, ſeeing yet I could neuer affoorde you a good loke? Doe you therefore thinke me eaſely entiſed to the bent of your bow, becauſe I was eaſely entreated to lyſten to your late diſcourſe? Or ſeeing mée (as finely you gloſe) to excell all other in beautie, did you deeme that I would ereede all other in beaſtlynes? But yet I am not angry Euphues, but in an agony: for who is ſhee that will frette or fume with one that loueth hir, if this loue to delude mée, bee not diſſembled. It is that which vexeth me moſt to feare, not that my beautie is vnknowen to my ſelfe, but that cõmonly we poore wenches are deluded through lyght beliefe, and ye men are naturally enclined craftelye to lead your lyfe. When the Fore preacheth, the Geeſe periſh. The Crocodile ſhrowdeth greateſt treaſon vnder moſt pitifull teares: in a kiſſing mouth there lyeth a galling minde.

You haue made ſo large profer of your ſeruice, and ſo faire promiſes of fidelytie, that were I not ouer charie of mine honeſtie, you woulde inueigle mée to ſhake handes with chaſtitie. But certes I will either leade a Virgins life in earth (though I leade Apes in hel) or els follow thée rather then thy gifts: yet am I neither ſo preciſe to refuſe thy profer, neither ſo peeuiſh to diſdain thy good will: So excellent alwayes are the gifts which are made acceptable by the vertue of the giuer. I dout the firſt entraunce diſcerne thy loue but yet diſſemble it. Thy wanton glaunces, thy ſcalding ſighes, thy

louing

louing signes caused me to blush for shame, and to loke wanne for feare, least they should be perceiued of any. These subtill shiftes, these painted practises (if I were to be wonne) would sone weane mee from the feate of Vesta, to the toyes of Venus. Besides this thy comly grace, thy rare qualyties, thy exquisite perfection, were able to mone a minde halfe mortified to transgresse the bonds of maidenly modestie. But god shield Lucilla, that thou shouldest be so careleste of thine honour, as to commit the state thereoff to a straunger. Learne thou by me Euphues to dispise things that be amiable, to forgoe delyghtfull practises, beleeue mée it is pietie to absteine from pleasure.

Thou art not the first that hath solicited this sute, but the first that goeth about to seduce me, neither discernest thou more thē other, but darest more then any: neither hast thou more art to discouer thy meaning, but more heart to open thy minde. But thou preferrest me before thy landes, thy lyuings, thy lyfe: thou offerest thy selfe a sacrifice for my securitie, thou proferest mee the whole and onely souereignetie of thy seruice: Truely I were very cruell and hard hearted, if I should not loue thée: hard harted albeit I am not, but truely loue thée I cannot, whom I doubt to be my louer.

Moreouer I haue not bene vsed to the court of Cupide, wherin there be more slights then ther be Hares in Athon, then Bées in Hybla, then starres in Heauen. Besides this, the cōmon people heere in Naples are not only both very suspitious of other mens matters and maners, but also very iealous ouer other mens children and maidēs, either therefore dissemble thy fancie or desist from thy folly.

But why shouldest thou desist from the one, séeing thou canst cunningly dissemble the other. My father is nowe gone to Venice, and as I am vncerteine of

his

his returne, ſo am I not priuy to the cauſe of his trauayle: But yet is he ſo from hence that he ſeth me in his abſence. Knoweſt thou not Euphues, that kings haue lõg armes, & rulers large reaches? neyther let this comfort thee, that at his departure he deputed thee in Philautus place. Although my face cauſe him to miſtruſt my loyalty, yet my faith enforceth him to giue me this liberty: though he be ſuſpitious of my fayre hiew, yet is he ſecure of my firme honeſty. But alas Euphues, what truth can there be found in a trauayler? what ſtay in a ſtraunger? whoſe words & bodyes both watch but for a winde, whoſe feete are euer fleeting, whoſe fayth plyghted on the ſhoare, is tourned to periurye when they hoiſt ſayle. Who more trayterous to Phillis then Demophoon? yet he a trauayler. Who more periured to Dido then Aeneas? & he a ſtraunger: both theſe Troianes, both they Caytiffes. Who more falſe to Ariadne then Theſeus? yet he a ſayler. Who more fickle to Medea then Iaſon? yet he a ſtarter, both theſe daughters to great Princes, both they vnfaythfull of their promiſes. Is it thē likely ỹ Euphues wil be faithfull to Lucilla, being in Naples but a ſoiourner? I haue not yet forgotten the inuectiue (I can no other wyſe terme it) which thou madeſt againſt beauty, ſaying, it was a deceitfull bayte with a deadly hooke, and a ſweet poyſon in a painted pot. Canſt thou then be ſo vnwiſe to ſwallow the bayte which will breede thy bane? To ſwill the drinke that wyll enpoyſon thy date? To deſire the wight that will worke thy death? But it may be that with the Scorpion thou canſt feede on the earth, or wyth the Quayle and Roebucke, be fat wyth poyſon: or with beautye liue in all brauerye. I feare me thou haſt the ſtone Continens about thee, which is named of the contrarye, that though thou pretende fayth in thy words, thou deuiſeſt fraude in thy heart: ỹ though thou

ſeeme to prefer loue, thou art inflamed with luſt. And what for that? Though thou haue eaten the fædes of Reckat, which bredde incontinencie, yet haue I chewed the leafe Creſſe which maintaineth modeſtie.

Though thou beare in thy boſome the hearb Araxa, moſt noiſome to virginitie, yet haue I the ſtone that groweth in the mount Tmolus, the vpholder of chaſtitie. You may Gentleman, accompt me for a colde Prophet, thus haſtely to deuine of your diſpoſition: pardon me Euphues, if in loue I call beyond the Moone, which bringeth vs women to endleſſe moane. Although I my ſelf were neuer burnt whereby I ſhould dread the fire, yet the ſcorching of others in the flames of fancy, warneth me to beware: Though I as yet neuer tryed any kaythles whereby I ſhould be fearefull, yet haue I read of many that haue ben periured, which cauſeth me to be carefull: though I am able to cõuince none by proofe, yet am I enforced to ſuſpect one vppon probabylities. Alas we ſilly ſoules which haue neyther wyt to decypher the wiles of men, nor wiſdome to diſſemble our affection, neyther craft to traine in young louers, neyther courage to wythſtande their encounters, neyther diſcretion to diſcerne theyr dubling, neyther hard harts to reiect their complaints: we I ſay, are ſone enticed, beeing by nature ſimple, and eaſily entangled, beeing apte to receyue the impreſſion of loue. But alas, it is both common and lamentable, to behold ſimplicity intrapped by ſubtyltie, and thoſe that haue moſt might, to be infected with moſt mallice. The Spider weaueth a fine web to hang the Fly, the Wolfe weareth a faire face to deuour the Lambe, the Merlin ſtriketh at the Partridge, the Eagle often ſnappeth at the Fly, men are alwayes laying baites for women, which are the weaker veſſels: but as yet I could neuer heare man by ſuch ſnares to entrappe man: For true it is that men

themselues haue by vse obserued, that it must be a hard winter when one Wolfe eateth an other. I haue read, that the Bull being tyed to the Figge tree, looseth his strength: ẏ the whole heard of Deare stand at the gaze, if they smell a sweete apple: that the Dolphin by the sound of Musick is brought to ẏ shoare. And then no meruaile it is ẏ if the fierce Bull be tamad wͭ the Fig tree, if that women being as weake as sheepe, be ouercome with a Figge: if the wilde Deare be caught wyth an apple, that the tame Damzell is wonne with a blossome: if the fleete Dolphin be allured with harmony, that women bee entangled wyth the melody of mens speach, faire promises, & solemne protestations. But, folly it were for me to marke their mischiefes, sith I am neither able, neyther they willing to amend their manners: it becommeth me rather to shew what our sexe should doe, then to open what yours doth. And seing I cannot by reason restraine your importunate suite, I will by ryguur done on my selfe, cause you to refraine the meanes. I would to God Ferardo were in this point lyke to Lysander, which would not suffer his daughters to weare gorgeous apparell, saying, it would rather make them common then comely. I would it were in Naples a lawe, which was a custome in Aegypt, that women should alwayes goe barefoote, to the intent they myght keepe themselues alwaies at home, that they should be euer like to the Snaile, which hath euer his house on his head. I meane so to mortifie my selfe, that in steede of silkes, I will weare sackcloth: for Owches, and Bracellettes, Leere and Caddys: for the Lute, vse the Distaffe: for the Penne, the Needle: for loners Sonettes, Dauids Psalmes. But yet I am not so senceles altogether to reiect your seruice: which if I wer certeinly assured to proceed of a simple minde, it shold not receiue so simple a reward. And what grea-

ter tryall can I haue of thy simplicitye and truth, then thine owne request which desireth a triall. I, but in the coldest flint there is hotte fire, the Bée that hath hunny in hir mouth, hath a sting in hir taile: the trée that beareth the swéetest fruite, hath a sower sap: yea, the wordes of men, though they séeme smooth as oyle: yet their heartes are as croked as the stalke of Iuie. I would not Euphues that thou shouldest condemne me of rigour, in that I séeke to asswage thy folly by reason: but take this by the way, that although as yet I am disposed to lyke of none? yet whensoeuer I shall loue any, I will not forget thée: in the meane season accompt me thy friend, for thy foe I will neuer be.

Euphues was brought into a great quandary, and as it were a colde shiuering, to heare this new kinde of kindnesse: such swéete meate, such sowre sauce: such fayre wordes, such fainte promises: such hot loue, such colde desire: such certeine hope, such sodeine chaunge: and stoode lyke one that had looked on Medusaes head, and so had bene tourned into a stone.

Lucilla séeing him in this pitifull plight, and fearing he would take stand if the lure were not cast out: toke him by the hand, and wringing him softly, with a smiling countenaunce began thus to comfort him.

Me thinks Euphues chaunging so your colour, vpon the sodeyne, you wil soone chaunge your coppie: is your minde on your meate? a penny for your thought.

Mistres (quoth he) if you would by all my thoughts at that price? I should neuer be weary of thinking, but séeing it is too déere, read it and take it for nothing.

It séemes to me (sayd she) that you are in some brown study, what coulours you might best weare for your Lady.

In déede Lucilla you leuel shrewdly at my thought,

by

by the ayme of your owne imagination, for you haue giuen vnto mée a true loues knotte wrought of chaungeable silke, and you déeme that I am deuising how I might haue my coulours chaungeable also, that they might agrée: But let this with such toyes and deuises passe, if it please you to commaunde me any seruice I am héere ready to attende your leasure. No seruice Euphues, but that you kéepe silence, vntil I haue vttered my minde: and secrecie when I haue vnfolded my meaning.

If I should offende in the one I were too bolde, if in the other too beastly.

Well then Euphues (sayd shée) so it is that for the hope that I conceine of thy loyaltie & the happie successe that is like to ensue of this our loue, I am content to yéelde thée the place in my heart which thou desirest and deseruest aboue all other, which consent in mée if it may any wayes bréede thy contentation, sure I am that it will euery way worke my comfort. But as either thou tenderest mine honour or thine owne safetie, vse such secrecie in this matter, that my father haue no inckling héereoff, before I haue framed his minde fitte for our purpose. And though women haue small force to ouercome men by reason, yet haue they good fortune to vndermine them by pollycie. The soft droppes of raine perce the hard Marble, many strokes ouerthrow the tallest Oke, a silly woman in time may make such a breach into a mans heart, as hir teares may enter without resistaúce: then doubt not, but I will so vndermine mine olde father, as quickly I wil enioy my new friend. Tush Philautus was liked for fashion sake, but neuer loued for fancie sake: and this I vow by the faith of a Virgin, and by the loue I beare thée, (for greater bands to confirme my vow I haue not) that my father shall sooner martyr mée in the fire, then marye mée to

Philautus. No, no Euphues, thou onely hast wonne me by loue, and shalt onely weare me by law: I force not Philautus his fury, so I may haue Euphues his friendship: neither will I prefer his possessions before thy person, neither esteeme better of his lands, then of thy loue. Ferardo shall sooner disherite me of my patrimony, then dishonour me in breaking my promise: It is not his great maunors, but thy good manners, that shal make my marriage. In token of which my sincere affection, I giue thee my hande in pawne, and my heart for euer to be thy Lucilla. Vnto whom Euphues aunswered in this manner.

If me tongue were able to vtter the ioyes that my heart hath conceiued, I feare me though I be well beloued, yet I should hardly be beleeued. Ah my Lucilla, how much am I bounde to thee, which preferrest mine vnworthinesse, before thy Fathers wrath: my happinesse, before thine owne misfortune: my loue, before thine owne life: How might I excell thee in curtesie, whom no mortall creature can exceed in constancie: I finde it now for a setled truth, which erst I accompted for a vaine talke, that the purple dye will neuer shine, that the pure Cynet will neuer lose his sauour, that the greene Laurell will neuer chaunge his colour, that beautie can neuer be blotted with discurtesie. As touching secretie in this behalfe, assure thy selfe, that I will not so much as tell it to my selfe. Commaund Euphues, to runne, to ride, to vndertake any exployt be it neuer so dangerous, to hazard him selfe in any enterprise, be it neuer so desperate. As they were thus pleasantly conferring the one with the other, Liuia (whome Euphues made his stale) entered into the Parlour, vnto whome Lucilla spake in these termes.

Dost thou not laugh Liuia, to see my ghostly father

loue

kéepe me héere so long at shrifte? Truely (aunswered Liuia) me thinkes that you smile at some pleasant shift, either hée is slowe in enquiring of your faults, or you slacke in aunswering of his questions: and thus béeing supper time they all sate downe, Lucilla well pleased; no man better content then Euphues, who after his repast hauing no opportunitie to confer with his louer, had small lust to continue with the gentlewomen any longer, seeing therefore he coulde frame no meanes to worke his delyght, he coyned an excuse to hasten his departure, promising the next morning to trouble them agayne as a guest more bolde then welcome, although in deede he thought himselfe to be the better welcome, in saying that he woulde come.

But as Ferardo went in post, so hée retourned in hast, hauing concluded with Philautus, that the mariage should immediatly be consummated, which wrought such a content in Philautus, that he was almost in an extasie through the extremitie of his passions: such is the fulnesse and force of pleasure, that ther is nothing so daungerous as the fruition, yet knowing that delayes bring daungers, although hée nothing doubted of Lucilla whome hée loued, yet feared he the ficklenesse of olde men, which is alwayes to be mistrusted.

Hée vrged therefore Ferardo to breake with his Daughter, who béeing willyng to haue the matche made, was content incontinently to procure the meanes: finding therefore his daughter at leasure and hauing knowledge of hir former loue, spake to hir as followeth.

Déere daughter, as thou hast long time liued a maiden, so now thou must learne to be a Mother, and as I haue bene carefull to bring thée vp a Virgin, so am I now desirous to make thée a Wife. Neyther ought I in this matter to vse any perswasions, for that maidens

dens commonly now a dayes are no ſoner borne, but they beginne to bride it: neyther to offer any great portions, for that thou knoweſt thou ſhalt enherite all my poſſeſſions. Mine onely care hath bene hetherto, to match thee with ſuch an one, as ſhoulde bee of good wealth, able to maynetetne thee: of great worſhippe able to compare with thee in birth: of honeſt conditions, to deſerue thy loue: and an Italian borne, to enioy my landes. At the laſt I haue found one aunſwerable to my deſire, a Gentleman of great reuenewes, of a noble progenie, of honeſt behauiour, of comely perſonage, borne and brought vp in Naples, Philautus (thy friend as I geſſe) thy huſbande Lucilla, if thou lyke it, neyther canſt thou diſlyke him, who wanteth nothing that ſhould cauſe thy lyking, neither hath any thing that ſhould breede thy loathing.
And ſurely I reioyce the more that thou ſhalt be linked to him in mariage, whome thou haſt loued, as I beare being a mayden, neither can there any iarres kindle betweene them, where the mindes be ſo united, neyther any iealouſie ariſe, where loue hath ſo long bene ſetled. Therefore Lucilla, to the ende the deſire of either of you may now bee accomplyſhed to the delyght of you both, I am heere come to finiſh the contracte by giuing handes, which you haue already begunne betweene your ſelues by ioyning of heartes, that as GOD doth witneſſe the one in your conſciences, ſo the worlde may teſtifie the other, by your conuerſations, and therefore Lucilla make ſuch aunſwere to my requeſt as may lyke me, and ſatiſfie thy friende.

Lucilla abaſhed with this ſodeine ſpeach of hir father, yet boldened by the loue of hir friend, with a comly bashfulneſſe aunſwered him in this manner.

Reuerend ſir, the ſweetneſſe that I haue found in

the

the vndefyled eſtate of virginitie, cauſeth me to loath the ſower ſauce which is myxed with matrimony, and the quiet lyfe which I haue tryed being a mayden, maketh me to ſhun the cares that are alwayes incident to a mother, neither am I ſo wedded to the world that I ſhould be moued with great poſſeſſions, neither ſo bewitched with wantonneſſe, that I ſhould be entyſed with any mans proporcion, neither if I were ſo diſpoſed would I be ſo proude, to deſire one of noble progenie, or ſo preciſe to chooſe one onely in myne owne cõtrey, for that commonly theſe thinges happen alwayes to the contrary. Doe we not ſee the noble to match with the baſe, the rich with the poore, the Italian oftentymes with the Portingale? As loue knoweth no lawes, ſo it regardeth no conditions, as the louer maketh no pauſe where he lyketh, ſo he maketh no conſcience of theſe idle ceremonies. In that Philautus is the man that threatneth ſuch kindeneſſe at my handes, and ſuche courteſie at yours, that he ſhould accompt me his wyfe before he woe mée, certeinly he is lyke for mée to make his reconing twice, bicauſe he reckoneth without his Hoſteſſe. And in this Philautus would eyther ſhew himſelfe of great wiſedome to perſwade, or mée of great lyghtnes to be allured: although the Loadſtone draw yron, yet it cannot moue golde: though the Iette gather vp the lyght ſtraw, yet can it not take vp the pure ſtéele. Although Philautus thynke himſelfe of vertue ſufficient to winne his louer, yet ſhall he not obteine Lucilla. I cannot but ſmyle to heare that a marryage ſhould be ſolemnized, wher neuer was any mention of aſſuring, and that the woing ſhould be a daye after the wedding.

Certes if when I talked merily on Philautus he déemed it in the way of mariage, or if ſaing mée diſpoſed to ieſt, he toke mée in good earneſt: then ſure hée might

gather some presumption of my loue, but no promise. But me thinkes it is good reason, that I should be at mine owne byddeall, and not giuen in the Church, before I know the Bridegroome. Therefore dere Father in myne opinion as ther can be no bargaine wher both be not agreed, neyther any Indentures sealed where the one wyll not consent: so canne there be no contract where both be not content: no banes asked lawefully, where one of the parties forbiddeth them: no mariage made where no match was ment. But I will hereafter frame my selfe to be coy, seing I am claimed for a wyfe bicause I haue bene courteous: & giue my selfe to melancholy, seing I am accompted wonne in that I haue bene merry: And if euery Gentleman be made of the mettall that Philautus is, then I feare I shall be challenged of as many as I haue vsed to company with, & be a common wyfe to all those that haue commonly resorted hether.

My duetie therefore euer reserued, I here on my knees forsweare Philautus for my husband, although I accept him for my friend, & seing I shal hardly be induced euer to match with any, I beseech you if by your fatherly loue, I shall be compelled, that I may match w such a one as both I may loue and you may lyke.

Ferardo being a graue and wise Gentleman, although he were throughly angry, yet he dissembled his fury, to the ende he might by craft discouer hir fancy, & whispering Philautus in the eare (who stode as though he had a flea in his eare) desired him to kepe silence, vntil he had vndermined hir by subtiltie, which Philautus hauing graunted, Ferardo began to sift his daughter w this deuice. Lucilla thy colour sheweth thee to be in a great choler, and thy hotte wordes bewray thy heauy wrath, but be patient, seing all my talke was onely to trye thee. I am neither so vnnaturall to wreake thee a-

gainst

gainſt thine owne wyl, neither ſo malytious to wedde thée to any againſt thine owne lyking: for wel I know what iarres, what ielouſie, what ſtryfe, what ſtormes enſue, where the match is made rather by the compulſion of the parents, then by the conſent of the parties: neither doe I like thée the leſſe in that thou lykeſt Philautus ſo little, neither can Philautus loue thée ye worſe in that thou loueſt thy ſelfe ſo well, wiſhing rather to ſtande to thy chaunce, then to the choyce of any other. But this grieueth me moſt, that thou art almoſt vowed to the vayne order of the veſtal virgins, diſpiſing, or at the leaſt not deſiring the ſacred bandes of Iuno by bedde. If thy mother had bene of that minde when ſhe was a mayden, thou haddeſt not now bene borne, to be of this minde to be a virgin. Way with thy ſelfe what ſlender profit they bring to the common wealth, what ſlight pleaſure to themſelues, what great griefe to their parents, which ioy moſt in their offſpring, & deſire moſt to enioy the noble & bleſſed name of a graundfather. Thou knoweſt that the talleſt Aſh is cut down for fuell, becauſe it beareth no good fruite: that the Cow that giues no milke, is brought to the ſlaughter: that the Drone that gathereth no Honny is contemned: that the woman that maketh hir ſelfe barren by not marrying, is accompted amonge the Grecian Ladyes worſe then a carryon, as Homere reporteth.

Therefore Lucilla if thou haue any care to be a comfort to my hoary haires, or a commoditie to thy common weale, frame thy ſelfe to that honourable eſtate of Matrimonie, which was ſanctified in Paradiſe, allowed of the Patriarches, hallowed of the olde Prophets, and commended of al perſons. If thou lyke any, be not aſhamed to tell it mée, which onely am to exhort thée, yea and as much as in me lyeth to commaunde thée, to

loue one: If he be base, thy bloud will make him noble: If beggerly, thy goods shall make him wealthy: If a straunger, thy freedome may enfraunchise him: If he be young, he is the more fitter to be thy phœre: if he be olde, the lyker to thyne aged father. For I had rather thou shouldest leade a lyfe to thyne owne lyking in earthe, then to thy great torments, leade Apes in Hell. Be bolde therefore to make me partner of thy desyre, which will be partaker of thy disease: yea, and a furtherer of thy delightes, as farre as eyther my friendes, or my landes, or my lyfe will stretch.

Lucilla perceiuing the drift of the olde Fore hir father, waied with hir selfe what was the best to be done, at the last not waying hir fathers ill will, but encouraged by loue, shaped him an answere which pleased Ferardo but a lyttle, and pinched Philautus on the persons syde, on this manner.

Deare Father Ferardo, although I see the bayte you laye to catche mee, yet I am content to swallowe the hooke, neyther are you more desirous to take mee napping, then I willyng to confesse my meaning. So it is that loue hath as well inueigled me as others, which make it as straunge as I. Neither doe I loue him so meanely that I should be ashamed of his name, neither is his personage so meane that I should loue him shamefully: It is Euphues that lately arriued here at Naples, that hath battered the bulwarke of my brest, and shall shortly enter as conqueror into my bosome. What his wealth is, I neither know it nor way it: what his wyt is, all Naples doth know it and wonder at it: neither haue I bene curious to enquire of his progenitors, for that I know so noble a mynde could take no originall but from a noble man, for as no Birde can looke against the Sunne but those that be bredde of the Eagle, neither any Hawke soare so high as the

bloode

brode of the Hobby, ſo no wight can haue ſuch excellent qualyties except he deſcende of a noble race, neyther be of ſo high capacitie, vnleſſe he iſſue of a high progeny. And I hope Philautus wyll not be my foe, ſeing I haue choſen his deare friend, neyther you Father be dyſpleaſed, in that Philautus is diſplaced. You neede not muſe that I ſhould ſo ſodeynely be entangled, loue giues no reaſon of choyce, neyther wyll it ſuffer any repulſe. Mirha was enamoured of hir natural Father, Biblis of hir brother, Phædra of hir ſonne in lawe: If Nature canne no way reſiſt the furye of affection, how ſhould it be ſtayed by wyſedome?

Ferardo interrupting hir in the myddle of hyr diſcourſe, although he were moued with inwarde grudge, yet he wyſely repreſſed his anger, knowing that ſharp wordes would but ſharpen hir froward wyll, and thus aunſwered hir briefely.

Lucilla, as I am not preſently to graunt my good wil, ſo meane I not to reprehend thy choyce, yet wiſdome wylleth me to pauſe, vntill I haue called what may happen to my remembraunce, and warneth thee to be circumſpect, leaſt thy raſh conceyt bring a ſharpe repentaunce. As for you Philautus, I would not haue you diſpayre, ſeing a woman doth oftentimes chaunge hyr deſyre. Vnto whome Philautus in fewe wordes made aunſwere.

Certeinely Ferardo I take the leſſe griefe, in that I ſee hir ſo greedy after Euphues, & by ſo much the more I am content to leaue my ſute, by how much the more ſhe ſeemeth to diſdayne my ſeruice: but as for hope, becauſe I woulde not by any meanes taſte one dramme thereoff, I will abiure all places of hir abode and loath hir company, whoſe countenaunce I haue ſo much loued, as for Euphues, and there ſtaying his ſpeach, he

flang out of the doores and repairing to his lodging vttered these woordes.

Ah most dissembling wretch Euphues, O counterfayte companion, couldest thou vnder the shewe of a stedfast friend, cloake the malyce of a mortall foe? vnder the coulour of simplicitie, shrowd the Image of deceipt? Is thy Liuia, tourned to my Lucilla? thy loue, to my louer: thy deuotion to my Saint? Is this the curtesie of Athens, the caulling of schollers, the craft of Grecians? Couldest thou not remember Philautus, that Greece is neuer without some wily Vlisses, neuer voyd of some Synon, neuer to seke of some deceiptful shifter? Is it not commonly sayd of Grecians, that craft commeth to them by kinde, that they learne to deceiue in their cradell? Why then did his pretended curtesie bewitch thee with such credulytie? shall my good will be the cause of his ill will? bicause I was content to be his friend, thought he mee meete to be made his fole? I see now that as the fish Scolopidus in the floud Araris, at the waxing of the Moone is as white as the driuen snow, and at the wayning as black as the burnt cole: so Euphues, which at the first increasing of our familiaritie, was very zealous, is now at the last cast become most faithlesse. But why rather exclaime I not against Lucilla, whose wanton lokes caused Euphues to violate his plyghted faythe? Ah wretched wench, canst thou be so light of loue, as to change with euery wind? so vnconstant as to preferre a newe louer before thine olde friende? Ah well I wot that a new broome sweepeth cleane, and a new garment maketh thee leaue off the olde though it be fitter, and newe wyne causeth thee to forsake the olde, though it be better: much lyke to the men in the Iland Scyrum, which pull vp the olde tree when they see the young begin to spring, & not vnlyke vnto the widow of Lesbos, which chaunged all hir olde

gold

gold for newe Glaſſe. Haue I ſerued thée three yeares faythfully, and am I ſerued ſo vnkindely? ſhall the fruite of my deſire be tourned to diſdaine? But vnleſſe Euphues had inueigled thée, thou haddeſt yet bene conſtant: yea, but if Euphues had not ſéene thée willing to be wonne, he would neuer haue woed thée: But had not Euphues enticed thée with faire words, thou wouldeſt neuer haue loued him: But haddeſt thou not giuen him faire lookes, he would neuer haue lyked thée: I, but Euphues gaue the onſet: I, but Lucilla gaue the occaſion: I, but Euphues firſt brake his minde: I, but Lucilla firſt bewrayed hir meaning. Muſh why goe I about to excuſe any of them, ſeing I haue iuſt cauſe to accuſe them both. Neither ought I to diſpute which of them hath profered me the greateſt villany, ſith that either of them hathe committed periury. Yet although they haue found me dul in perceiuing their falſehood, they ſhall not finde me ſlack in reuenging their folly. As for Lucilla, ſeing I meane altogether to forget hir, I meane alſo to forgiue hir, leaſt in ſeking meanes to be reuenged, mine olde deſire be renewed.

Philautus hauing thus diſcourſed with himſelfe, began to wryte to Euphues as followeth.

¶Although hetherto Euphues I haue ſhrined thée in my heart for a truſtie friende, I will ſhunne thee hereafter as a trothleſſe foe, and although I cannot ſee in thée leſſe wyt then I was wont, yet doe I finde leſſe honeſtie. I perceiue at the laſt (although being deceiued it be to late) that Muſke though it be ſwéet in the ſmel, is ſowre in the ſmacke, that the leafe of the Cæder trée, though it be faire to be ſene, yet the ſtroppe deprayeth ſight, that friendſhip though it be plighted by ſhakinge the hand, yet it is ſhaken off by fraud of the heart. But thou haſt not much to boaſt off, for as thou haſt wonne a fickle Lady, ſo haſt thou loſt a faithfull friende. How

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canſt thou be ſecure of hir conſtancie, when thou haſt had ſuch tryall of hir lightneſſe?

How canſte thou aſſure thy ſelfe that ſhe wyll be faythfull to thée, which hath bene faythleſſe to me? Ah Euphues, let not my credulytie be an occaſion hereafter for thée to practiſe the lyke crueltie. Remember this that yet there hathe neuer bene any faythleſſe to his friende, that hath not alſo bene fruitleſſe to his God. But I way the trechery the leſſe, in that it commeth from a Grecian, in whome is no trouth. Though I be to weake to wraſtle for a reuenge, yet God who permitteth no guile to be guiltleſſe, wyll ſhortly requite this iniury: though Philautus haue no pollicie to vndermine thée, yet thine owne practiſes wyll be ſufficient to ouerthrow thée.

Couldeſt thou Euphues for the loue of a fruitleſſe pleaſure, violate the league of faithful friendſhip? Didſt thou way more the entiſing lokes of a lewde wench, then the entire loue of a loyall friend? If thou dyddeſt determine with thy ſelfe at the firſte to be falſe, why diddeſt thou ſweare to be true? If to be true, why arte thou falſe? If thou waſt minded both falſely & forgedly to deceiue me, why diddeſt thou flatter & diſſemble with me at the firſt? If to loue me, why doeſt thou flinch at the laſt? If t'e ſacred bandes of amitie did delight thée, why diddeſt thou breake them? If diſlyke thée, why diddeſt thou praiſe them? Doſt thou not know ý a perfect friend ſhould be lyke the Glazeworme, which ſhyneth moſt bright in the darke, or lyke the pure Frankencenſe which ſmelleth moſt ſweet when it is in the fire, or at the leaſt not vnlyke to the damaſke Roſe, which is ſwéter in the Still then on the ſtalke? But thou Euphues, doeſt rather reſemble the Swallow which in the Summer créepeth vnder the eues of euerye houſe, and in the Winter leaueth nothing but durt behynde

hir.

hir: or the humble Bée, which hauing ſucked hunny out of the fayre flower, doth leaue it & loath it: or the Spider which in the fineſt web doth hang the fayreſt Fly. Doſt thou thinke Euphues that thy craft in betraying mée, ſhall any whit cowle my courage in reuenging thy villany? or that a Gentleman of Naples will put vp ſuch an iniury at the hands of a ſcholler? And if I do, it is not for want of ſtrength to mainteyne my iuſt quarrell, but of will which thinketh ſcorne to gette ſo bayne a conqueſt. I know that Menelaus for his ten yeares warre, endured ten yeares woe, that after all his ſtrife hée won but a ſtrumpet, that for all his trauayle hée reduced (I cannot ſay reclaymed) but a ſtraggeler: which was as much in my iudgement, as to ſtriue for a broken glaſſe which is good for nothing. I wiſh thée rather Menelaus care, then my ſelfe his conqueſt, that thou being deluded by Lucilla, maiſt rather know what it is to be deceyued, then I hauinge conquered thée, ſhould proue what it were to bring backe a diſſembler. Séeing therefore there can no greater reuenge lyght vppon thée, then that as thou haſt reaped where an other hath ſowen, ſo another may threſh ỳ which thou haſt reaped. I will pray that thou mayſt be meſured vnto with the lyke meaſure that thou haſt meaſured vnto others: that as thou haſt thought it no conſcience to betray mée, ſo others may déeme it no diſhoneſtie to deceiue thée: that as Lucilla made it a light matter to forſweare hir olde friend Philautus, ſo ſhe may make it a mocke to forſake hir new phére Euphues. Which if it come to paſſe, as it is lyke by my compaſſe, then ſhalt thou ſée the troubles and féele the torments which thou haſt already throwne into the heartes and eyes of others.

Thus hoping ſhortly to ſée thee as hopeleſſe, as my ſelfe is haples, I wiſh my wiſh, were as effectually en-

ded, as it is hartely loked for. And so I leaue thée.

Thine once
Philautus.

Philautus dispaching a messenger with this letter speedely to Euphues, went into the fields to walk ther, either to digest his choler, or chew vpon his melancholy. But Euphues hauing read the contents, was well content, setting his talke at naught, and answering his taunts in these gibing termes.

I Remember Philautus how valyauntly Aiax boasted in the feats of armes, yet Vlysses bare away the armour: and it may be that though thou crake of thine own courage, thou maist easily lose the conquest. Dost thou thinke Euphues such a dastarde, that hée is not able to withstand thy courage, or such a dullarde that he cannot discerne thy craft. Alas good soule. It fareth wyth thée as wyth the Hen, which when the Puttocke hath caught hir Chekin beginneth to cackle, and thou hauing lost thy louer beginnest to prattle. Tush Philautus, I am in this pointe of Euripides his minde, who thinkes it lawfull for the desire of a kingdome to transgresse the bonds of honestie, and for the loue of a Lady to violate and breake the bonds of amitie. The friendshyp betwéene man and man as it is common so is it of course betwéene man and woman, as it is seldome so is it sincere, the one proceédeth of the similitude of manners, the other of ỳ sincerity of the heart: if thou haddest learned the first point of hauking, thou wouldst haue learned to haue held fast, or the first note of Descant, thou wouldest haue kept thy Sol. Fa. to thy selfe.

But thou canst blame me no more of folly in leauing thée to loue Lucilla, then thou maist reproue him of foolishnesse that hauing a Sparow in his hande letteth

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hir goe to catch the Pheasant, or him of vnskilfulnesse that seing the Heron, leaueth to leuell his shot at the Stockdoue, or that woman of coynesse, that hauing a dead Rose in hir bosome, throweth it away to gather the fresh violet. Loue knoweth no lawes: Dyd not Iupiter transforme himselfe into the shape of Amphitrio to imbrace Alcmæna? Into the forme of a Swan to enioy Læda: Into a Bull to beguile Iò: Into a showre of golde to winne Danae: Dyd not Neptune chaunge himselfe into a Heyfer, a Ramme, a Floud, a Dolphin, onely for the loue of those he lusted after? Dyd not Apollo conuert himselfe into a Shepheard, into a Birde, into a Lyon: for the desire hee had to heale his disease? If the Gods thought no scorne to become beastes, to obteyne their best beloued, shall Euphues be so nice in chaunging his coppie to gayne his Lady? No, no: he that cannot dissemble in loue, is not worthy to liue. I am of this minde, that both might and mallice, deceyte and trecherye, all periurye, any impietie may lawfully be committed in loue, which is lawlesse. In that thou arguest Lucilla of lightnesse, thy will hangs in the lyght of thy witte: Doest thou not know that the weak stomacke if it bee cloyed with one dyet doth sone surfet? That the clownes Garlike cannot ease the courtiers disease so well as the pure Triacle: that farre fet and dere bought is good for Ladyes? That Euphues being a more dainty morsell then Philautus ought better to bee accepted? Tush Philautus set thy heart at rest, for thy happe willeth thee to giue ouer all hope both of my friendshyp, and hir loue: as for reuenge, thou art not so able to lende a blowe as I to ward it: neither more venterous to challenge the combatte, then I valiant to aunswere the quarrell. As Lucilla was caught by fraude, so shall she be kept by force: and as thou wast too simple to espye my craft, so I

thinke thou will be to weake to withstande my courage: but if thy reuenge stand onely vpon thy wyfe, thou shalt neuer lyue to see my woe, or to haue thy will, and so farewell.

Euphues

This letter being dispatched, Euphues sent it, and Philautus read it, who disdayning those proude termes disdayned also to aunswere them, being ready to ride with Ferardo.

Euphues hauing for a space absented himselfe from the house of Ferardo, because hee was at home, longed sore to see Lucilla which now opportunitie offered vnto him, Ferardo being gone again to Venice with Philautus, but in this his absence one Curio a Gentleman of Naples of little wealth and lesse wit, haunted Lucilla her company, & so enchaunted her, that Euphues was also cast off with Philautus, which thing being vnknown to Euphues, caused him the soner to make his repayre to the presence of his Lady, whome hee finding in her muses, began pleasauntly to salute in this manner.

Mistresse Lucilla, although my long absence might breede your iust anger, (for that louers desire nothing so much as often meeting) yet I hope my presence will dissolue your choler (for y louers are some pleased when of their wishes they be fully possessed.) My absence is the rather to be excused in that your father hath ben alwayes at home, whose frownes seemed to threaten my ill fortune, and my presence at this present the better to be accepted in that I haue made such speedy repayre to your presence.

Vnto whom Lucilla aunswered with this gyeke.

Truely Euphues you haue mist the cushion, for I was neyther angry with your long absence, neyther

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am I well pleased at your presence, the one gaue mée rather a good hope hereafter neuer to sée you, the other giueth me a greater occasion to abhorre you.

Euphues, being nipped on the head, with a pale countenaunce as though his soule had forsaken his bodye, replyed as followeth.

If this sodeine chaunge Lucilla, proceede of any desert of mine, I am heere not onely to aunswere the fact, but also to make amendes for my fault: if of any new motion or minde to forsake your new friend, I am rather to lament your inconstancie, then reuenge it: but I hope that such hot loue cannot be so soone colde, neither such sure faith be rewarded with so sodeine forgetfulnesse.

Lucilla not ashamed to confesse hir folly, aunswered him with this frumpe.

Sir, whether your deserts or my desire haue wrought this chaunge it will bote you lyttle to know, neyther do I craue amends, neither feare reuenge, as for fervent loue, you know there is no fire so hotte but it is quenched with water, neither affection so strong but is weakened with reason, let this suffice thée, that thou know I care not for thée.

In déede (sayd Euphues) to know the cause of your alteration would bote me little, séeing the effect taketh such force. I haue heard that women either loue entirely or hate deadly, and séeing you haue put me out of doubt of the one, I must néedes perswade my selfe of the other. This chaunge will cause Philautus to laugh me to scorne, and double thy lyghtnesse in tourning so often. Such was the hope that I conceiued of thy constancie, that I spared not in all places to blaze thy loyaltie, but nowe my rash conceipt will proue me a lyer and thée a lyght huswife.

Nay (sayd Lucilla) now shalt thou not laugh Phi-

lautus to scorne, seeing you haue both drunke of one cup: in misery Euphues it is great comfort to haue a companion. I doubt not, but that you wil both conspire against me to worke some mischiefe, although I nothing feare your malyce, whosoeuer accompteth you a lyar for praysing me, may also deeme you a lecher for beeing enamoured of mee: and whosoeuer iudgeth me lyght in forsaking of you, may thinke thee as lewd in louing of mee: for thou that thoughtest it lawfull to deceiue thy friend, must take no scorne to be deceiued of thy foe.

When I perceiue Lucilla (said he) that I was made thy stale, and Philautus thy laughing stocke: whose friendship (I must confesse in deede) I haue refused to obteine thy fauour: and sithens an other hath won that we both haue lost, I am content for my parte, neither ought I to be grieued seeing thou art fickle.

Certes Euphues (said Lucilla) you spend your winde in waste, for your welcome is but small, & your cheere is like to be lesse: fancy giueth no reason of his change, neither will be controlled for any choice: this is therefore to warne you, that from henceforth you neither solicite this sute, neither offer any way your seruice: I haue chosen one (I must needes confesse) neither to be compared to Philautus in wealth nor to thee in wit, neither in birth to the worst of you both, I thinke God gaue it mee for a iust plague for renouncing Philautus, and chosing thee, and sithence I am an ensample to all women of lightnesse, I am lyke also to be a mirrour to them al of vnhappinesse, which ill lucke I must take, by so much the more patiently, by how much the more I acknowledge my selfe to haue deserued it worthely.

Well Lucilla (answered Euphues) this case breedeth my sorrow the more, in that it is so sodeine, and

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by so much the more I lament it, by how much the lesse I looked for it. In that my welcome is so colde and my chere so simple, it nothing toucheth me, seing your fury is so hot and my misfortune so great, that I am neither willyng to receiue it, nor you to bestow it: if trait of time or want of tryall had caused this Metamorphosis, my griefe had bene more tollerable; and your fleeting more excusable, but comming in a moment vndeserued, vnlooked for, vnthought off, it encreaseth my sorrow and thy shame.

Euphues (quoth shee) you make a long Haruest for a lyttle corne, and angle for the fish that is alreadie caught. Curio, yea, Curio is he that hath my loue at his pleasure, and shall also haue my lyfe at his commaundement, and although you deeme him vnworthy to enioye that, which earst you accompted no wight worthy to embrace, yet seeing I esteeme him more worth then any, he is to be reputed as chiefe. The Wolfe chooseth him for hir make, that hath or doth endure most trauayle for hir sake. Venus was content to take the blacke Smith with his powlt foote. Cornelia heere in Naples, disdained not to loue a rude Miller. As for chaunging, did not Helen that pearle of Greece, thy countreywoman, first take Menelaus, then Theseus, and last of all Paris? if brute beasts giue vs ensamples that those are most to be lyked, of whome wee are best beloued, or if the Princesse of beautie, Venus, and hir heyres, Helen and Cornelia, shewe that our affection standeth on our free will: then am I rather to bee excused then accused. Therefore good Euphues bee as merry as you maye bee, for time maye so tourne, that once againe you maye bee.

Nay Lucilla (sayd he) my haruest shall cease, seeing others haue reaped my corne, as for gaspyng for

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the fish that is already caught, that were but meere folly. But in my minde if you be a fish you are either an Eele, which as sone as one hath holde on hir tayle, will slip out of his hande, or els a Minnow which will be nibling at euery baite, but neuer biting: But what fish so euer you be, you haue made both me and Philautus to swallow a Gudgen.

If Curio be the person, I would neither wish thee a greater plague, nor him a deadlyer poyson. For my part thinke him worthy of thee and thou vnworthy of him, for although hee be in body deformed, in minde foolish, an innocent borne, a begger by misfortune, yet doth he deserue a better then thy selfe, whose corrupte manners haue stayned thy heauenly hew, whose light behauior hath dimmed the lights of thy beautie, whose vnconstant minde hath betrayed the innocencie of so many a Gentleman.

And in that you bring in the example of a Beast to confirme your folly, you shewe therein your beastly disposition, which is readye to followe such beastlynesse. But Venus played false: and what for that? seeing hir lyghtnesse serueth for an example, I would wish thou mightest trye hir punishment for a reward, that being openly taken in an yron net, all the world might iudge whether thou be fish or flesh: and certes in my minde no angle will holde thee, it must be a net. Cornelia loued a Miller and thou a miser, can hir folly excuse thy fault? Helen of Greece my countrywoman borne but thine by profession, chaunged and rechaunged at hir pleasure, I graunt. Shall the lewdenesse of others animate thee in thy lightnesse? why then dost thou not haunt ẏ stewes bicause Lais frequented them? why dost thou not loue a bul, seing Pasiphae loued one? why art thou not enamoured of thy father, knowing that Mirha was so incensed?

These

these are set down, that we viewing their incontinencie, should eye the lyke impudencie, not follow the like excesse, neyther can they excuse thée of any inconstancy. Merry I will be as I may, but if I may hereafter as thou meanest, I will not, and therefore farewell Lucilla, the most inconstant that euer was nursed in Naples, farewell Naples the most cursed towne in all Italy, and women all farewell.

Euphues hauing thus giuen hir his last farewell, yet being solytary, began a fresh to recount his sorrow on this manner.

Ah Euphues into what misfortune art thou brought? in what sodeyne misery art thou wrapped? it is lyke to fare with thée as with the Eagle, which dyeth neyther for age, nor with sickenesse, but wyth famine, for although thy stomacke hunger, yet thy heart wyll not suffer thée to eate. And why shouldest thou torment thy selfe for one in whome is neyther fayth nor feruencye? O the counterfayte loue of women. Oh inconstaunt sex. I haue lost Philautus, I haue lost Lucilla. I haue lost that which I shall hardlye finde agayne, a faythfull friende. A solyth Euphues, why dyddest thou leaue Athens, the nourse of wisedome, to inhabyte Naples the nourysher of wantonnesse? Had it not bene better for thée to haue eaten salt with the Philosophers in Greece, then sugar with the courtyers of Italy? But behold the course of youth, which alwayes enclyneth to pleasure, I forsoke mine olde companions to search for new friendes, I reiected the graue and fatherly counsayle of Eubulus, to follow the brainsicke humor of mine owne wyll. I addicted my selfe wholly to the seruice of women, to spend my lyfe in the lappes of Ladyes, my lands in maintenance of brauerye, my wit in the vanities of idle Sonettes. I had thought that women had bene as we men, that

is true, faythfull, zealous, constant, but I perceiue they bée rather woe vnto men, by their falsehode, gelousie, inconstancye. I was halfe perswaded that they were made of the perfection of men, & would be comforters, but nowe I sée they haue tasted of the infection of the Serpent, and wyll bée corasiues. The Phisition sayth, it is daungerous to minister Phisick vnto the patient that hath a colde stomacke and a hotte lyuer, least in giuing warmth to the one, he inflame the other: so verely it is hard to deale with a woman, whose wordes séeme feruent, whose heart is congealed into hard yce, least trusting their outward talke, he be betrayed wyth their inward treachery. I will to Athens, there to tosse my bookes, no more in Naples to liue with faire lookes. I will so frame my selfe, as al youth hereafter shal rather reioyce to sée mine amendemẽt, thẽ be animated to follow my former lyfe. Philosophy, Phisick, Diuinitie, shall be my study. O the hidden secrets of Nature, the perfecte Image of morall vertues, the equall ballance of Iustice, the medicines to heale all diseases, how they begin to delyght mée. The Axiomaes of Aristotle, the Maxims of Iustinian, the Aphorismes of Galen, haue sodeynely made such a breach into my minde, that I séeme onely to desire them, which did onely earst detest them. If witte be employed in the honest study of learning, what thing so precious as wit: if in the idle trade of loue, what thing more pestilent then wit.

The prouerbe of late hath bene verified in mée, whome nature hath endued wyth a lyttle witte, which I haue abused with an obstinate will: most true it is that the thing the better it is, the greater is the abuse, and that there is nothing but through the malice of man may be abused.

Doth not the fire (an element so necessary that without it man cannot liue) as well burne the house, as burne

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in the house, if it be abused? Doth not Tryacle as wel poyson as helpe, if it be taken out of time? Doth not wine, if it be immoderatly taken kill the stomacke, enflame the Liuer, mischiefe the dronken? Doth not Phisicke destroy if it be not well tempered? Doth not law accuse if it be not rightly interpreted? Doth not diuinitie condemne if it be not faythfully construed? Is not poyson taken out of the Hunnysuckle by the Spider? venym out of the Rose by the Cancker? dunge out of the Maple tree by the Scorpion? Euen so the greatest wickednesse is drawne out of the greatest wit, if it bee abused by wil, or intangled with the world, or inuegled with women.

But seeing I see myne owne impietie, I will endeauour my selfe to amende all that is past, and to be a myrrour of godlynesse hereafter. The Rose though a lyttle it be eaten with the Canker, yet beeing distilled yeeldeth sweet water: the yron though fretted with the rust, yet being burnt in the fire shyneth bryghter: and witte although it hath bene eaten with the canker of his owne conceyte, and fretted wyth the rust of dayne loue, yet beeing puryfied in the stylle of wisdome, and tryed in the fire of zeale, wyll shine bryght and smell sweete in the nosethrils of all young nouises.

As therefore I gaue a farewell to Lucilla, a farewell to Naples, a farewell to women, so now doe I giue a farewell to the worlde, meaning rather to macerate my selfe with melancholye, then pine in follye, rather chosing to dye in my studye amiddest my bookes, then to court it in Italy, in ye company of ladyes.

Euphues hauing thus debated with himselfe, went to his bed, ther either wt sleepe to deceiue his fancy, or wyth musing to renue his ill fortune, or recant his olde follyes.

But it happened immediatly Ferardo to returne home,

who hearing this straunge euent, was not a lyttle amazed, and was now more readye to exhorte Lucilla from the loue of Curio, then before to the lyking of Philautus. Therefore in all hast, wyth watrye eyes, and a woful heart, began on this māner to reason with his daughter.

Lucilla (daughter I am ashamed to call thée, séeing thou hast neyther care of thy fathers tender affection, nor of thine owne credite) what spyte hath enchaunted thy spirite, that euery minute thou alterest thy minde? I had thought that my hoary haires should haue found comforte by thy golden lockes, and my rotten age great ease by thy rype yeares. But alas I sée in thée neither wit to order thy doings, neyther will to frame thy selfe to discretion, neyther the nature of a childe, neyther the nurture of a mayden, neyther (I cannot without teares speake it) any regarde of thine honour, neither any care of thine honestly.

I am nowe enforced to remember thy mothers death, who I thinke was a Prophetesse in hir lyfe, for oftentimes she woulde saye, that thou haddest more beautie then was conuenient for one that shoulde bée honest, and more cockering then was méete for one that should be a Matrone.

Woulde I had neuer lyued to be so olde, or thou to be so obstinate, eyther woulde I hadde dyed in my youth in the court, or thou in thy cradle: I would to God that eyther I had neuer béene borne, or thou neuer bredde. Is this the comfort that the parent reapeth for all his care? Is obstinacye payed for obedyence, stubbernesse rendred for duetie, malycious desperatnesse, for filiall feare? I perceyue now that the wyse painter saw more then the foolish parent can, who paynted loue going downarde, saying, it myght well descende, but ascende it coulde neuer, Danaus whome

they

they report to be the father of fiftie children, had among them all but one that disobeyed him in a thing most dishonest, but I that am father to one more then I would be although one be all, haue that one most disobedient to me in a request lawfull and reasonable. If Danaus seeing but one of his daughters without awe, became himselfe without mercie, what shall Ferardo do in this case, who hath one and all most vnnaturall to him in a most iust cause? Shall Curio enioy the fruite of my trauailes, possesse the benefite of my labours, enherite the patrimony of mine auncestours, who hath neither wisedome to encrease them, nor witte to keepe them?

Wilt thou Lucilla, bestow thy selfe on such an one, as hath neither comelynesse in his bodye, nor knowledge in his minde, nor credite in his countrey. Oh I would thou hadst either bene euer faithfull to Philautus or neuer faithlesse to Euphues, or woulde thou wouldest be most fickle to Curio. As thy beautie hath made thee the blaze of Italy, so wil thy lyghtnesse make thee the bye worde of the worlde. O Lucilla, Lucilla, would thou wert lesse faire or more fortunate, either of lesse honour or greater honestie? either better minded, or sone buried.

Shall thine olde father lyue to see thee match with a young fole? shall my kinde heart be rewarded with such vnkinde hate? Ah Lucilla, thou knowest not the care of a father, nor the duetie of a childe, and as farre art thou from pietie, as I from crueltie.

Nature will not permitte me to disherit my daughter, and yet it will suffer thee to dishonour thy father. Affection causeth mee to wish thy lyfe, and shall it entice thee to procure my death? It is mine onely comfort to see thee flourish in thy youth, and is it thine, to see me fade in mine age? to conclude, I desire to liue to

sée thée prosper, and thou to sée me perish. But why cast I the effect of this vnnaturalnesse in thy teeth, seeing I my selfe was the cause? I made thee a wanton, and thou hast made me a foole: I brought thée vp lyke a cockney, and thou hast handled me lyke a cockescombe. (I speake it to mine owne shame,) I made more of thée then became a Father, and thou lesse of mée then beseemed a childe. And shall my louing care bee cause of thy wicked crueltie? Yea, yea, I am not the first that hath bene too carefull, nor the last that shall bee handeled so vnkindely: It is common to sée fathers too fonde, and children too frowarde. Well Lucilla, the teares which thou seest trickle downe my cheekes, and my droppes of bloude (which thou canst not see) that fall from my heart, enforce mée to make an ende of my talke, and if thou haue any duetie of a childe, or care of a friende, or courtesie of a straunger, or feelyng of a Christian, or humanitie of a reasonable creature, then release thy Father of griefe, and acquite thy selfe of vngratefulnesse: otherwise thou shalt but hasten my death, and encrease thine owne defame, which if thou doe the gaine is mine, and the losse thine, and both infinite.

Lucilla either so bewitched that she could not relent, or so wicked that she would not yelde to hir Fathers request, aunswered him on this manner.

Déere Father as you would haue me to shew the duetie of a childe, so ought you to shewe the care of a parent, for as the one standeth in obedience, so the other is grounded vppon reason. You would haue mée as I ow duetie to you to leaue Curio, and I desire you as you owe mée any loue, that you suffer me to enioy him. If you accuse me of vnnaturalnesse in that I yeld not to your request, I am also to condempne you of vnkindenesse, in that you graunt not my petition.

You

You obiect I know not what to Curio, but it is the eye of the maſter that fatteth the horſe, and the loue of the woeman, that maketh the man. To giue reaſon for fancie were to weigh the fire, and meaſure the winde. If therefore my delyght be the cauſe of your death, I thinke my ſorrowe woulde be an occaſion of your ſolace. And if you be angry becauſe I am pleaſed, certes I deeme you would be content if I were deceaſed: which if it be ſo that my pleaſure breede your paine, and mine annoy your anoye, I may well ſay that you are an vnkinde father, & I an vnfortunate childe. But good father either content your ſelfe with my choice, or lette mee ſtande to the maine chaunce, otherwiſe the griefe will be mine and the fault yours, and both intollerable.

Ferardo ſeeing his daughter, to haue neyther regarde of her owne honoure nor his requeſt, conceyued ſuch an inward griefe that in ſhort ſpace he tyed, leauing Lucilla the onely heire of his lands, and Curio to poſſeſſe them, but what ende came of her, ſeeing it is nothing incident to the hiſtory of Euphues, it were ſuperfluous to inſert it, and ſo incredible that all women would rather wonder at it then beleeue it, which euent beeing ſo ſtraunge, I had rather leaue them in a muſe what it ſhould be, then in a maze in telling what it was.

Philautus hauing intelligence of Euphues his ſucceſſe, and the falſehoode of Lucilla, although he began to reioyce at the miſerie of his fellow, yet ſeeing her fickleneſſe, could not but lament her folly, and pitie his friends miſfortune. Thinking that the lyghtneſſe of Lucilla enticed Euphues to ſo great lyking.

Euphues and Philautus hauing conference betweene themſelues, caſting diſcourteſie in their teeth each of the other, but chiefely noting diſloyaltie in the demeanor

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of Lucilla, after much talke renewed their olde friendship, both abandoning Lucilla as most abhominable. Philautus was earnest to haue Euphues tary in Naples and Euphues desirous to haue Philautus to Athens, but the one was so addicted to the court, the other so wedded to the vniuersitie, that each refused the offer of the other, yet this they agreed betweene themselues, that though their bodies were by distance of place seuered, yet the coniunction of their mindes should neither be seperated, by the length of time, nor alienated by chaunge of soile, I for my part sayd Euphues to confirme this league, giue thee my hande & my heart and so likewise did Philautus, and so shaking handes they bidde each other farewell.

Euphues to the intent he might bridle the ouerlashing affections of Philautus, conueyed into his studie, a certeine pamphlet which he termed a coloyng carde for Philautus yet generally to be applied to allouers, which I haue inserted as followeth.

¶A

¶ A cooling Carde for Philautus and all fond louers.

MVſing with my ſelfe beeing idle, how I might be wel employed (friend Philautus) I coulde finde nothing eyther more fit to continue our friendſhyppe, or of greater force to diſſolue our folly, then to write a remedy for that, which many iudge paſt cure, for loue (Philautus) with the which I haue bene ſo tormented, that I haue loſt my tyme, thou ſo troubled that thou haſt forgotte reaſon, both ſo mangled with repulſe, inueigled by deceyt, and almoſt murthered by diſdayne, that I can neither remember our miſeries without griefe, nor redreſſe our miſhaps without grones. How wantonly, yea, and how willingly haue we abuſed our golden time, & miſpent our gotten treaſure? How curious were we to pleaſe our Lady, how careleſſe to diſpleaſe our Lord? How deuoute in ſeruing our Goddes, how deſperate in forgetting our God? Ah my Philautus, if the waſting of our money might not behoue vs, yet the wounding of our mindes ſhould deterre vs, if reaſon might nothing perſwade vs to wiſdome, yet ſhame ſhould prouoke vs to wyt. If Lucilla read this triſle, ſhee will ſtraight proclayme Euphues for a traytour, and ſeing me turne my tippet, wyl eyther ſhut me out for a Wrangler, or caſt mee off for a Wiredrawer: eyther conuince me of malyce in bewraying their ſleightes, or condemne me of miſchiefe in arming young men againſt fleeting minions. And what then? Though Curio bee as hot as a toaſt, yet Euphues is as colde as a clocke, though hee bee a cocke of the game, yet Euphues is content to bee crauen and crye creake, though Curio

he olde buddle and twang, ipſe, he, yet Euphues had rather ſhrinke in the wetting then waſt in the wearing. I know Curio to be ſtæle to the backe, ſtanderd bearer to Venus camp, ſworne to the crew, true to the crowne, knight marſhiall to Cupid, and heyre apparaunt to his kingdome. But by that time that he hath eaten but one buſhell of ſalt wyth Lucilla, hée ſhall taſt tenne quarters of ſorrow in his loue, then ſhall he finde for euery pynte of Hunny a gallon of Gall: for euery dramme of pleaſure, an ounce of payne: for euery inch of myrth, an ell of moane. And yet Philautus, if there be any man in diſpayre to obteyne his purpoſe, or ſo obſtinate in his opinion, that hauing loſt his freedome by folly, wold alſo loſe his lyfe for loue, let him repayre hether, and hée ſhall reape ſuch profite, as wyll eyther quench his flames, or allwage his fury, eyther cauſe him to renounce his Lady as moſt pernitious, or redéeme his lyberty as moſt precious. Come therefore to me al ye louers that haue ben deceyued by fancy, the glaſſe of peſtilence, or deluded by woemen, the gate to perdition, be as earneſt to ſeke a medicine, as you were eager to rūne into a miſchiefe, the earth bringeth forth as wel endiue to delyght the people, as Hemlocke to endaunger the patient, as wel the Roſe to diſtil, as the Nettle to ſting, as well the Bée to gyue Honny, as the Spider to yéld poyſon.

If my lewde lyfe Gentlemen haue gyuen you offence, lette my good counſayle make amends, if by my folly, any be allured to luſt, let them by my repentaunce be drawne to continency. Achilles ſpeare could as well heale as hurt, the ſcorpion though he ſting, yet he ſtints the paine, though the beard Nerius poyſon the Sheepe, yet is a remedy to man agaynſt poiſon, though I haue infected ſome by example, yet I hope I ſhall comfort many by repentaunce. Whatſoeuer I ſpeake to men,

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the same also I speake to women, I meane not to run wyth the Hare and holde with the Hounde, to carye fire in the one hand and water in the other, neyther to flatter men as altogether faultlesse, neyther to fal out wyth women as altogether guiltye, for as I am not minded to picke a thanke with the one, so am I not determined to picke a quarrell with the other, if women be not peruerse they shall reape profite, by remedye of pleasure. If Phillis were now to take counsayle shee would not be so folysh to hang hir selfe, neyther Dido so fonde to dye for Aeneas, neyther Pasiphae so monstrous to loue a Bull, nor Phædra so vnnatural to bee enamoured of hir sonne.

This is therefore to admonish all young Imps and nouises in loue, not to blow the coales of fancy with desire but to quench them wyth disdayne. When loue tickleth thee, decline it least it stifle thee: rather fast then surfette, rather starue then striue to excede. Though the beginning of loue bring delyght, the ende bringeth destruction. For as the first draught of wine doth comfort the stomacke, the seconde enflame the lyuer, the thyrde fume into the heade, so the first sippe of loue is pleasant, the seconde perilous, the thirde pestilent. If thou perceiue thy selfe to be entised wyth their wanton glaunces, or allured w̄ their wicked guiles, either enchaunted with their beautie or enamoured with their brauery, enter with thy selfe into this meditation. What shall I gayne if I obteyne my purpose: nay rather what shal I lose in winning my pleasure? If my Lady yeld to be my louer, is it not lykely she will be an others lemman? and if she be a modest matrone, my labour is lost. This therefore remaineth, that either I must pine in cares or perish with curses.

If she be chast then is she coye: if lyght, then is she impudent, if a graue matrone, who can woe hir: if a

lewde minion, who would wedde hir? if one of the Vestall Virgins, they haue vowed virginitie, if one of Venus court they haue vowed dishonestye. If I loue one that is faire it wyll kindle gelousie, if one that is foule, it wil cõuert me into phrensie. If fertile to beare childre my care is increased, if barren, my curse is augmented If honest I shall feare hir death, if immodest I shall be weary of hir lyfe.

To what ende then shall I lyue in loue, seeing alwayes it is a lyfe more to be feared then deathe for all my time walked in sighes and worne in sobbes, for all my treasure spente on Jewells, and spyte in iolytye, what recompence shall I reape besides repentaunce? What other reward shall I haue then reproch? What other solace then endles shame? But happely thou wylt say, if I refuse theyr curtesie, I shall be accompted a Pecocke, a Milksop, taunted and retaunted wyth check and checkmate, flowted and reflowted wyth intollerable glee.

Alas fond fole, art thou so pinned to theyr sleeues that thou regardest more theyr babble thẽ thine own blisse, more theyr frumpes then thine owne welfare? Wilt thou resemble the kinde Spaniel, which the more he is beaten the fonder he is, or the foolish Eiesse, which wyll neuer away? Dost thou not know that woemen deeme none valyaunt vnlesse he be too ventrous? That they accompt one a dastard if he be not desperate, a pynch penny, if hee be not prodygall, if silent a sotte, if full of wordes a fole? Peruerstly doe they alwayes thinke of theyr louers and talke of them scornefully, iudging all to be clownes which be no courtyers, & all to be pynglers that be not coursers.

Seeing therefore the very blossome of loue is sower, the budde cannot be sweete: in time preuent daunger, least vntimely thou runne into a thousande perills.

Search

Search the wound while it is greene, for late commeth the salue when the sore festereth, and the medicine bringeth double care, when the malady is past cure.

Beware of delayes. What lesse then the grayne of Mustarde seed, in time almost what thing is greater then the stalke thereoffe? The slender twigge groweth to a stately tree and that which with the hande might easely haue bene pulled vp, will hardly with the axe be hewen downe. The least sparke if it be not quenched will burst into a flame, the least Heath in time eateth the thickest cloath, and I haue reade that in a short space, there was a Towne in Spayne undermined with Conyes, in Thessalia with Moules, with Frogges in Fraunce, in Africa with Flyes. If these silly Wormes in trace of time ouerthrowe so stately Townes, how much more will loue, which creepeth secretly into the minde, (as the rust doth into the yron and is not perceiued) consume the body, yea, and confound the soule. Defer not from houre to day, from day to month, from month to yeare, and alwayes remaine in misery.

He that to day is not willyng, will to morrow bee more wilfull. But alas it is no lesse common then lamentable to beholde the tottering estate of louers, who thinke by delayes to preuent daungers, with Oyle to quench fire, with smoke to cleare the eye sight. They flatter themselues with a faynting farewell, deferring euer vntill to morrow, when as their morrow doth alwayes increase their sorrow. Let neyther their amyable countenaunces, neither their paynted protestacions, neither their deceitfull promises allure thee to delayes.

Thinke this with thy selfe, that the sweete songs of Calipso, were subtil snares to entice Vlisses, that the

Crab then catcheth the Oyster, when the Sun shineth, that Hiena when she spraketh lyke a man, deuiseth most mischiefe, that women when they be most pleasaunt pretend most trecherie.

Follow Alexander which hearing the commendation and singular comelynesse of the wife of Darius, so courageously withstood the assaults of fancie, that hee would not so much as take a view of hir beautie. Imitate Cyrus, a king endued with such continencie, that hee loathed to looke on the heauenly hiew of Panthea, and when Araspus tolde him that she excelled al mortall wightes in amiable shewe, by so much the more (sayd Cyrus) I ought to abstayne from hir sight, for if I follow thy counsayle in going to hir, it maye bee, I shall desire to continue with hir, and by my lyght affection, neglect my serious affaires. Learne of Romulus to refraine from wine, bee it neuer so delycate: of Agesilaus to despise costly apparell, be it neuer so curious: of Diogenes to detest women, be they neuer so comely. Hee that toucheth Pitch shall bee defiled, the lose eye infecteth the sounde, the societie with women, breedeth securitie in the soule, and maketh all the senses senceleſſe. Moreouer, take this counsayle as an Article of thy Creede, which I meane to follow as the chiefe argument of my faith, that Idlenesse is the onely nourse and nouriſher of sensual appetite, the sole maintenaunce of youthfull affection, the first shaft that Cupid shooteth into the hot liuer of a hedelesse louer. I would to god I were not able to finde this for a truth by mine owne tryall, and I woulde the example of others idlenesse had caused me rather to auoyd y fault, then experience of mine owne folly.

How dissolute haue I bene in striuing against good counsaile? how resolute in standing in mine own conceipt? how forward to wickednesse? how froward to

wisedome?

wiſedome? how wanteonne with too much cockering? how wayward in bearing correction. Neither was I much vnlike theſe Abbaie lubbers in my life (though farre vnlyke them in beliefe) which laboured till they were colde, eat til they ſweat, and laye in bed til their boanes aked. Hereof commeth it Gentlemen that loue creepeth into the minde by priuie craft, and keepeth his holde by mayne courage.

The man being idle, the minde is apt to all vncleanenelle, the minde being voyde of exercise, the man is voyde of honeſtie. Doth not the ruſt fret the hardeſt yron, if it be not vſed? Doth not the Moathe eate the fineſt garment, if it be not worne? Doth not Moſſe growe on the ſmootheſt ſtone if it be not ſtirred? Doth not impietie infect the wiſeſt witte if it be giuen to idleneſſe? Is not the ſtanding water ſooner froſen then the running ſtreame? Is not he that ſitteth more ſubiect to ſleepe then he that walketh? Doth not common experience make this common vnto vs that the fatteſt grounde bringeth forth nothing but weedes if it be not well tilled? That the ſharpeſt wit enclyneth onely to wickedneſſe, if it be not exerciſed? Is it not true which Seneca reporteth, that as too much bending breaketh the bowe, ſo too much remiſſion ſpoyleth the minde? Beſides this immoderate ſleepe, immoderate play, vnſatiable ſwilling of wine, doth ſo weaken the ſences, and bewitch the ſoule, that before we feele the motion of loue, we are reſolued into luſt. Eſchew Idleneſſe my Philautus, ſo ſhalt thou eaſely vnbende the bowe and quench the brandes of Cupide. Loue giues place to labour, labour and thou ſhalt neuer loue. Cupide is a craftie childe, following thoſe at an inch that ſtudie pleaſure, and flying thoſe ſwiftly that take paines.

Bende thy minde to the Lawe whereby thou mayeſt haue vnderſtanding of olde and auncient cuſtomes,

ſtomes, defend thy Clyents, enrich thy cofers, and carry credite in thy Country.

If Law ſeeme loathſome vnto thée, ſearche the ſecrets of Phiſicke, whereby thou mayſt know the hidden natures of hearbes, whereby thou maiſt gather profite to thy purſſe, and pleaſure to thy minde. What can be more exquiſite in humaine affaires, then for euery feuer be it neuer ſo hot, for euery palſey be it neuer ſo cold, for euery infection, be it neuer ſo ſtrange, to giue a remedy? The olde verſe ſtandeth as yet in his olde vertue That Galen giueth gaines, Iuſtinian honors.

If thou be ſo nice, that thou canſt no way breake the practiſe of Phiſicke, or ſo vnwiſe, that thou wilt not beate thy braines about the inſtitutes of the Law, conferre all thy ſtudie, all thy time, all thy treaſure to the attaining of ỳ ſacred & ſincere knowledge of diuinitie. By this maiſt thou bridle thine incontinencie, raine thy affections, reſtraine thy luſt: Heere ſhalt thou behold as it were in a glaſſe, that all the glory of man is as the graſſe, that all things vnder Heauen, are but vaine, that our lyfe is but a ſhadow a warfare a pilgrimage, a vapor, a bubble a blaſt of ſuch ſhortneſſe, that Dauid ſayth, it is but a ſpanne long: of ſuch ſharpnes, that Iob noteth it replenished with all miſeries, of ſuch vncertainetie, that wee are no ſooner borne but wee are ſubiect to death, the one foote no ſooner on the grounde, but the other ready to ſlip into the graue. Heere ſhalt thou finde eaſe for thy burden of ſinne, comfort for thy conſcience pined with vanitie, mercie for thine offences by the martirdome of thy ſweete Sauiour.

By this thou ſhalt be able to inſtruct thoſe that be weake, to confute thoſe that be obſtinate, to confounde thoſe that bee erronious, to confirme the faithfull, to comfort the deſperate, to cut off the preſumptious, to ſaue thine owne ſoule by thy ſure fayth and edifie the

hearts

hearts of many by thy sound doctrine. If this séeme too straight a diet for thy straying disease, or too holy a profession, for so hollow a person, then employe thy selfe to marcial feates, to iustes, to turnayes, yea, to all tormentes rather then to loyter in loue, and spende thy lyfe in the lappes of Ladyes: what more monstrous can there be, then to see a younge man abuse those giftes to his owne shame, which God hath giuen him for his owne preferment? What greater infamy, then to conferre the sharpe wytte to the making of lewde Sonettes, to the idolatrous worshypping of their Ladyes, to the vaine delyghtes of fancye, to all kinde of vice as it were agaynst kinde and course of Nature? Is it not folly to shewe witte to woemen which are neyther able nor willing to receiue fruite thereoff? Doest thou not knowe that the tree Siluacenda beareth no fruite in Pharo? That the Persian trées in Rhodes doe onely waxe greene, but neuer bring forth apple. That Amonius and Nardus wyll onely growe in India. Balsamum onely in Syria, that in Rhodes no Eagle will build hir neast, no Owle lyue in Creete, no wit spring in the wyll of women? Mortifie therefore thy affections, and force not Nature agaynst Nature to striue in vaine. Goe into the Countrey, looke to thy groundes, yoke thine Oxen, follow the Plough, graft thy trées, beholde thy cattell, and deuise wyth thy selfe, howe the encrease of them may encrease thy profite. In Autumne pull thine apples, in Summer ply thy haruest, in the Springe trimme thy Gardens, in the Winter thy woodes, and thus beginninge to delyght to be a good husband, thou shalt begin to detest to be in loue with an idle huswife, when profite shall beginne to fill thy purse with golde, then pleasure shall haue no force to dekke thy minde with loue. The ho-

neſt recreation after thy toyle, vſe hunting or hauke-ing, eyther rowſe the Deere, or vnpearch the Pheſant, ſo ſhalt thou rote out the remembraunce of thy former loue, and repent thee of thy folyſhe luſt. And although thy ſweete hearte binde thee by othe alwaye to holde a candle at hir ſhrine, and to offer thy deuotion to thine owne deſtruction, yet goe, runne, flye into the Country, neyther water thou thy plants, in that thou departeſt from thy Pygges nye, neyther ſtande in a mammering, whether it be beſt to depart or not, but by howe much the more thou art vnwilling to goe, by ſo much the more haſten thy ſteppes, neither fayne for thy ſelfe any fæneleſſe excuſe, whereby thou maiſt tarrye. Neyther lette rayne nor thunder, neyther lightening nor tempeſt ſtay thy iourney, and recken not with thy ſelfe how many myles thou haſt gone, that sheweth wearineſſe, but how many thou haſt to go, that proueth manlyneſſe. But folliſh and franticke louers, will deeme my precepts hard, and eſteeme my perſwaſions baggarde: I muſt of force confeſſe, that it is a corſiue to the ſtomack of a louer, but a comfort to a godly lyuer, to runne through a thouſande pikes to eſcape ten thouſand perills. Sowre potions bring ſounde health, ſharp purgations make ſhort diſeaſes, and the medicine the more bitter it is, the more better it is in working. To heale the body we trye Philicke, ſearch cunninge, proue ſorcery, venture through fire and water, leauing nothing vnſought that may be gotten for money, be it neuer ſo much, or procured by any meanes be they neuer ſo vnlawfull. How much more ought we to hazard all things for the ſauegard of minde, and quyet of conſcience? And certes eaſier will the remedy be, when the reaſon is eſpyed: doe you not knowe the nature of women which is grounded onely vpon extremities? Doe they thinke any man to delyght in them, vnleſſe

he

he doate on them? Any to be zealous except they be iealous? Any to be feruent in case he be not furious? If he be cleanely, then terme they him proude, if meane in apparell a slouen, if talle a lungis, if shorte, a dwarfe, if bolde blunt, if shamefast a cowarde: Insomuch as they haue neither meane in their frumpes nor measure in their folly. But at the first the Oxe weyldeth not the yoke, nor the Colt the snaffle, nor the louer good counsel, yet time causeth the one to bend his neck, the other to open his mouth, and shoulde enforce the thirde to yeelde his right to reason. Laye before thine eyes the sleightes and deceits of thy Lady, hir snatching in iest and keeping in earnest, hir periury, hir impietie, the countenance she sheweth to thee of course, the loue she beareth to others of zeale, hir open malice, hir dissembled mischiefe.

O I woulde in repeating their vices thou couldest be as eloquent as in remembring them thou oughtest to bee penitent: be she neuer so comely call hir counterfaite, bee she neuer so straight thinke hir croked. And wrest all partes of hir body to the worst be she neuer so worthy. If shee bee well sette, then call hir a Bosse, if slender, a Hafill twygge, if Nutbrowne, as blacke as a coale, if well couloured, a paynted wall, if shee bee pleasaunt, then is shee a wanton, if sullenne, a clowne, if honest, then is shee coye, if impudent a harlot.

Search euery baine and sinewe of theyr disposition, if shee haue no sight in descante, desyre hir to chaunt it, if no cunning to daunce request hir to trippe it, if no skill in Musicke, profer hir the Lute, if an ill gate, then walke wyth hir, if rude in speach talke wyth hir, if she bee gagge toothed, tell hyr some merry iest, to make hir laughe, if pinke eyed, some dolefull Historye to cause hir weepe, in the one hir grinning wyll shew hir de-

formed, in the other hir whyning lyke a Pigge halfe rosted.

Note this

It is a world to see howe commonly we are blinded wyth the collusions of women, and more entised by their ornaments beeing artificiall, then their proportion beeinge naturall. I loath almost to thincke on their oyntments and appoticary drugges, the slecking of their faces, and all theyr slibber sawces, whiche bring quesinesse to the stomacke, and disquyet to the minde.

Take from them their perywiggs, their paintings, their Jewells, their rowles, their boulstrings, & thou shalt soone perceyue that a woman is the least parte of hir selfe. When they be once robbed of theyr robes, then wil they appeare so odious, so vgly, so monstrous, that thou wilt rather thinke them serpents then saints, and so lyke Hags, that thou wilt feare rather to be enchaunted then enamoured. Looke in their closettes, and there shalt thou an finde Appoticaryes shop of sweete confections, a Surgions boxe of sundry salues, a Pedlers packe of new fangles. Besides all this, their shadowes, theyr spots, their lawnes, their leefekyes, theyr ruffes, their rings: Shew them rather Cardinalls curtisans then modest Matrons, and more carnally affected, then moued in conscience. If euery one of these things seuerally be not of force to moue thee, yet all of them ioyntly should mortifie thee.

Moreouer to make thee the more stronger to striue agaynst these Syrenes, and more subtil to deceiue these tame Serpents, my counsayle is that thou haue more strings to thy bow thē one, it is safe riding at two ankers, a fire deuided in twayne burneth slower, a fountayne running into many ryuers is of lesse force, the minde enamoured on two women is lesse affected with desire, and lesse infected with dispayre, one loue expel-

leth

leth an other, & the remembraunce of the latter quencheth the concupiſcence of the firſt.

Yet if thou be ſo weake being bewitched with their wiles that thou haſt neither will to eſchue, nor wit to auoyd their company, if thou be either ſo wicked that thou wilt not or ſo wedded that thou canſt not abſtein from their glaunces, yet at the leaſte diſſemble thy griefe. If thou be as hot as the mount Aetna, faine thy ſelfe as colde as the hil Caucaſus, carry two faces in one hode, couer thy flaming fancie with fained aſhes, ſhew thy ſelfe ſound when thou art rotten, let thy bewe be merry when thy heart is melancholy, beare a pleaſant countenaunce with a pined conſcience, a paynted ſheath with a leaden dagger: Thus diſſemblyng thy griefe, thou maiſt recure thy diſeaſe. Loue creepeth in by ſtealth and by ſtealth ſlydeth away.

If ſhe breake promiſe with thée in the night, or abſent hir ſelfe in the day, ſéeme thou careleſſe, and then will ſhe be carefull, if thou languiſh, then will ſhe be lauiſh of hir honour, yea and of the other ſtrange beaſt hir honeſtie. Stande thou on thy pantuffles, and ſhée wil vayle bonnet: lye thou alwie and ſhe wil craze on the lure, if thou paſſe by hir doze and bée called backe, either ſéeme deafe and not to heare, or deſperate and not to care. Fly the places, the parlours, the portalles, wherein thou haſt bene conuerſant with thy Lady, yea, Philautus ſhunne the ſtréete where Lucilla doth dwell: leaſt the ſight of hir windowe renue the ſumme of thy ſorrow.

Yet although I would haue thée preciſe, in kéeping theſe precepts yet would I haue thée to auoyde ſollytarineſſe, that breedes melancholy, melancholy madneſſe, madneſſe miſchiefe and vtter deſolation: haue euer ſome faithfull phére, with whom thou maiſt communicate thy councells, ſome Pilades to encourage Oreſtes,

ſome Damon to releaſe Pithias, ſome Scipio to reſcue Lælius. Phillis in wandring the woodes, hanged hir ſelfe, Aſiarchus forſaking company, ſpoyled himſelfe with his owne bodkin. Biarus a Romayne more wiſe then fortunate, being alone deſtroyed himſelfe with a potſherd. Beware ſolitarineſſe. But although I would haue thee vſe company for thy recreation, yet would I haue thee alwayes to leaue the company of thoſe that accompany thy Lady, yea, if ſhe haue any iewell of thine in hir cuſtodie, rather loſe it then goe for it, leaſt in ſeeking to recouer a trifle, thou renewe thine olde trouble. Be not curious to curle thy haire, nor carefull to be neate in thine apparel, be not prodigal of thy golde nor precise in thy going, be not like the Engliſhmã, which preferreth euery ſtrange faſhion, before the vſe of his countrey, be thou diſſolute, leaſt thy Lady thinke thee ſlowth in framing thy ſelfe to euery faſhion for hir ſake. Beleeue not their othes and ſolemne proteſtations, their exorciſmes and conjurations, their teares which they haue at commaundement, their alluring lookes, their treading on the toe, their vnſaucy topes.

Let euery one loath his Ladye, and bee aſhamed to be hir ſeruaunt. It is riches and eaſe that nouriſheth affection, it is play, wine, and wantonneſſe, that feedeth a louer as fat as a ſole, refrayne from all ſuch meates, as ſhall prouoke thine appetite to luſt, and all ſuch meanes as may allure thy minde to folly.

Take cleare water for ſtrong wine, browne breade for fine manchet, beefe and brewys, for Quayles and Partridge, for eaſe labour for pleaſure, payne, for ſurfetting, hunger, for deepe watching, for the fellowſhip of Ladyes the company of Philoſophers: if thou ſaye to me, Phiſition heale thy ſelfe, I anſwere, that I am meetly well purged of that diſeaſe, and yet was I

neuer

neuer more willyng to cure my ſelfe then to comfort my friend. And ſeing the cauſe that made in mée ſo colde a deuotion, ſhould make in thée alſo as froſen a deſire, I hope thou wilt be as ready to prouide a ſalue as thou waſt haſtie in ſeing a ſore. And yet Philautus, I would not that al women ſhould take pepper in the noſe, in that I haue diſcloſed the legerdemaines of of a fewe, for well I knowe none will winch except ſhe bée gawlded, neither any be offended vnleſſe ſhe be guiltie. Therfore I earneſtly deſire thée, that thou ſhew this cooling carde to none, except thou ſhew alſo this my defence to them all. For although I way nothing the ill will of light huſwiues, yet would I be loath to loſe the good will of honeſt matrones. Thus being ready to goe to Athens, and ready there to entertaine thée whenſoeuer thou ſhalt repaire thether. I bidde thée farewell, and fy women.

Thine euer,
Euphues.

To the graue Matrones, and honeſt Maidens of Italy.

Gentlewomen, bicauſe I would neither bée miſtaken of purpoſe, neither miſconſtrued of malice, leaſt either the ſimple ſhould ſuſpect me of folly, or the ſubtil condemne me of blaſphemy againſt the noble ſex of women, I thought good that this my faith ſhould be ſet downe to finde fauour with the one and confute the cauills of the other. Beléeue me Gentlewomen, although I haue bene bold to inuay againſt many, yet am I not ſo brutiſh to enuie them

them all, though I séeme not so gamesome as Aristippus to play with Lais, yet am I not so dogged as Diogenes to abhorre all Ladyes, neyther would I, you should thinke me so foolish (although of late I haue ben very fantasticall) that for the light behauiour of a few I should call in question the demeanour of all. I know that as ther hath bene an vnchast Helen in Greece, so ther hath ben also a chast Penelope, as ther hath ben a prodigious Pasiphae, so there hath bene a godly Theocrita, though many haue desired to be beloued, as Iupiter loued Alcmæna, yet some haue wished to be embraced as Phrigius embraced Pieria, as ther hath reigned a wicked Iezabel, so hath ther ruled a deuout Debora, though many haue bene as fickle as Lucilla, yet hath there many bene as faithfull as Lucretia. Whatsoeuer therfore I haue spoken of the spléene against the slights and subtilties of women, I hope there is none wil mislike it if she be honest, neither care I if any do if she be an harlotte. The sower Crabbe hath the shew of an Apple as wel as the swéet Pippin, the black Rauen the shape of a bird as well as the white Swan, the lewd wight, the name of a woman as wel as the honest Matrone. There is great difference betwéen the standing puddle, and the running streame, yet both water: great ods betwéen the Adamant and the Pommice, yet both stones, a great distinction to be put betwéene Vitrum and the Christall, yet both glasse: great contrarietie betwéene Lais and Lucretia, yet both women. Séeing therefore one may loue the cléere Conduit water, though he loath the muddie ditch, and weare the precious Diamonde, though hée dispise the ragged bricke, I thinke one may also with safe conscience reuerence the modest ser of honest maidens, though he forsweare the lewd sort of vnchastmaidens. Vlysses though hée detested Calipso with hir sugred voice, yet he embraced

Penelope

Penelope with hir rude diſtaffe. Though Euphues abhorre ỳ beautie of Lucilla, yet will he not abſteine from the company of a graue mayden. Though the teares of the Hart be ſalt, yet the teares of the Doze be ſweete: though the teares of ſome women be counterfayte to deceiue, yet the teares of many be currant to trye their loue.

I foꝛ my part will honour thoſe alwayes that bee honeſt, & woꝛthyp them in my lyfe whō I ſhal know to be woꝛthy in their liuinge: neither can I pꝛomiſe ſuch pꝛeciſencſſe that I ſhall neuer be caught againe wᵗ the bayte of beautye, foꝛ although the falſehood of Lucilla haue cauſed me to foꝛſake my wonted dotage, yet ỳ faith of ſome Lady may cauſe me once agayne to fall into mine olde diſeaſe. Foꝛ as ỳ fire ſtone in Liguria though it be quenched with milke, yet agayn it is kindled with water, oꝛ as the rootes of Anchuſa, though it be hardned with water, yet it is againe made ſoft with Dyle, ſo the heart of Euphues enflamed eaſt with loue, although it bee cooled wyth the deceyts of Lucilla, yet wyll it againe flame with the loyaltye of ſome honeſt Ladye, and though it be hardned wyth the water of wilyneſſe, yet will it be molyfied wyth the Dyle of wiſedome. I pꝛeſume theꝛefoꝛe ſo much vppon the diſcꝛetion of you Gentlewomen that you wyll not thinke the woꝛſe of mee in that I haue thought ſo ill of ſome women, oꝛ loue me the woꝛſe in ỳ I loath ſome ſo much. Foꝛ this is my fayth, that ſome one Roſe will be blaſted in the bud, ſome other neuer fall from the ſtalke: that the Oke wyll ſome be eaten with the woꝛme, the Walnut tree neuer: that ſome women will eaſily be entiſed to folly, ſome other neuer allured to vanitie: You ought theꝛefoꝛe no moꝛe to bee agrieued with that whiche I haue ſayde, then the Mint Maſter to ſee the coyner hanged, oꝛ the true ſubiect the falſe

traytour araigned, or the honest man the theefe condemned. And so fare-well.

You haue heard (Gentlemen) how sone the hotte desire of Euphues was turned into a cold deuotion, not that fancy caused him to chaunge, but that the fickleneſſe of Lucilla enforced him to alter his minde. Hauing therefore determined with himselfe neuer againe to be entangled with such fonde delyghts, according to the appointment made with Philautus, he immedyatly repayred to Athens, there to followe his owne priuate study: And calling to minde his former lewdneſſe, & how in his youth he had mispēt his time, he thought to gyue a Caueat to al parēts, how they might bring their children vp in vertue, & a cōmaundement to all youth, how they should frame themselues to their fathers instructions: in which is plainly to be seene, what wit can and will doe, if it bee well imployed, which discourſe followinge, although it bring leſſe pleasure to your youthfull minds then his first courſe, yet will it bring more profite: in the one beeing conteyned the race of a louer, in the other the reasons of a Philoſopher.

IT is commonly ſayd, yet doe I thinke it a common ſaye, that experience is the miſtreſſe of fooles, for in my opinion they be moſt fooles that want it. Neyther am I one of the leaſt that haue tryed this true, neither he onely that heretofore thought it to be falſe. I haue ben heere a ſtudent of great wealth, of ſome wit, of no ſmall acquaintance, yet haue I learned that by Experience, that I ſhould happily haue ſcene by learning. I haue throughly ſifted the diſpoſition of youth, wherein I haue founde more braine then meale, more dowe then leauen, more rage then reaſon. He that hath bene burned knoweth the force of the fire, he that hath bene ſtong, remembreth the ſmart of the Scorpion, he that hath endured the brats of fancy, knoweth beſt how to eſchew the broiles of affection. Let therefore my counſayle be of ſuch authority as it may commaund you to be ſaber, your converſation of ſuch integritie, as it may encourage me to go forward in that which I haue taken in hand: the whole effect ſhall bee to ſet downe a young man ſo abſolute, as that nothing may be added to his further perfection. And although Plato hath bene ſo curious in his common weale, Ariſtotle ſo preciſe in his happy man, Tullie ſo pure in his Orator, that we may wel wiſh to ſee them, but neuer haue any hope to enioy them, yet ſhall my young Impe be ſuch an one as ſhall be perfect euery way and yet common, if diligence and induſtry be imployed to the attayning of ſuch perfection. But I would not haue young men ſlow to follow my precepts, or idle to differ the time lyke ſaint George, who is euer on horſebacke, yet neuer rydeth.

If my counſell ſhall ſeeme rigorous to fathers to inſtruct their children, or heauy for youth to follow their

parents will: Let them both remember that the Estrich disgesteth harde yron to preserue his health, that the souldier lyeth in his harneste to achieue conquest, that the sicke pacient swalloweth bitter pilles to be eased of his griefe, that youth should endure sharpe stormes to finde relicke.

I my selfe had bene happy if I had bene vnfortunate, wealthy if left meanely, better learned if I had bene better liued: we haue an olde (prouerbe) youth will haue his course. Ah Gentlemen, it is a course which we ought to make a course accompt off, replenyshed with more miseries then olde age, & more sinnes then common cutthroats, with more calamityes then the date of Priamus: we are no sooner out of the shell but we resemble the Cocyx which destroyeth it selfe thorowe selfe will, or the Pellican whiche pearceth a wounde in hir owne breast: we are either lead with a vaine glorye of our proper personage, or wyth selfe loue of our sharpe capacitie, either entangled with beautie, or seduced by idle pastimes, either witcht with vycious company of others, or inueigled with our owne conceits: of all these things I may the bolder speake, hauing tryed it true to mine owne trouble.

Note this

To the intent therefore that all young Gentlemen might shunne my former lewdenesse, I haue set it down, and that all might followe my future lyfe, I meane here to shewe what fathers should doe, what children shoulde followe, desiring them both not reiect it because it proceedeth from one which hath bene lewde, no more then if they would neglect the golde because it lyeth in the durtye earth, or the pure wine for that it commeth out of a homelye presse, or the precious stone Aetites whiche is founde in the filthy neasts of the Eagle, or the precious gemme Dacronites that is euer taken out of the heade of the poysoned Dra-

gon

gon. But to my purpose.

¶ That the childe ſhould be true borne, no baſtarde.

FIrſt touching their procreation, it ſhall ſeeme neceſſarie to entreate off, who ſo euer he be that deſireth to be the Sire of an happie ſonne, or the Father of a fortunate childe, let him abſteine from thoſe women which bee either baſe of birth or bare of honeſtie, for if the mother be noted of incontinencie, or the father of vice, the childe wil either during life, be infected with the like crime, or the trecheries of his parents as ignomy to him wil be caſt in his teeth: For we commonly cal thoſe vnhappy children which haue ſprong from vnhoneſt parents. It is therefore a great treaſure to the father & tranquilitie to the minde of the child, to haue that libertie, which both nature, law & reaſon, hath ſet downe. The guiltie conſcience of a father that hath troden awry, cauſeth him to thinke & ſuſpect ý his father alſo went not right, wherby his owne behauiour is as it were a witneſſe, of his owne baſenes. Euen as thoſe that come of a noble progenie boaſt of their gentrie. Herevpon it came that Diophantus, Themiſtocles his ſonne would often & that openly ſay in a great multitude, ý whatſoeuer he ſhould ſeeme to requeſt of the Athenians, he ſhould be ſure alſo to obteine, for ſaith he, what ſoeuer I will that will my mother, & what my mother ſaith my father ſaith, and what my father deſireth that the Athenians will graunt moſt willyngly. The belde courage of the Lacedemonians is to be praiſed. Which ſet a fine on the heade of Archidamus their king, for that he had married a woman of a ſmal perſonage, ſaying he meant to

begette Quænes, not Kings to succæde him. Lette vs not omitte that which our auncestours were wont precisely to kæpe, that men shoulde either be sober, or drincke lyttle wine, that would haue sober and discræt children, for that the fact of the father woulde be figured in the infant. Diogenes therefore seeing a young man either ouercome with drincke or bereaued of his wittes, cryed with a lowde voyce, youth, youth thou hast a drenken Father. And thus much for præcration, now howe the lyfe should be leade I will shewe briefely.

¶ How the lyfe of a young man, should bee ledde.

THERE are thræ things which cause perfection in man, Nature, Reason, Vse. Reason I call discipline, Vse Exercise, if any one of these braunches want, certeinely the Træ of Vertue must nædes wither. For Nature without Discipline is of small force, and Discipline without Nature more fæble; if exercise or studie be voide of any of these it auayleth nothing. For as in tillyng of the grounde and husbandry, there is first chosen a fertill soyle, then a cunning sower, then good sæde, euen so must wæ compare Nature to the fatte earth, the expert husbandman to the Schoolemaster, the facultics and sciences, to the pure sædes. If this order had not bæne in our predecessors, Pithagoras, Socrates, Plato, and who so euer was renowmed in Greece for the glorie of wisedome, they had neuer bene eternished for wise men, neither canonised as it were for Saincts, among those that studie Sciences. It is therefore a most euident signe of Gods singular fauour towardes

him

him that is endued with al these qualities without the least of the which man is most miserable. But if ther be any one that thinketh wit not necessary to the obteining of wisedome, after he hath gotten the way to vertue by industrie and exercise, hee is an Heretick in my opinion, touching the true fayth of learning, for if Nature play not hir part in vayne is labour, and as I said before, if study be not imployed, in vayne is Nature. Sloth kurneth the edge of wit, Studie sharpeneth the minde, a thing be it neuer so easie is harde to the (idle) a thing be it neuer so hard, is easie to the wit well employed. And most playnly we may see in many things the efficacie of industrie and labour.

The lyttle drops of rayne pearceth hard Marble, yron with often handling is worne to nothing. Besides this, industrie sheweth hir selfe in other things, the fertill soyle if it be neuer tilled, doth ware barren, and that which is most noble by Nature, is made most vyle by neglygence. What tree if it be not topped beareth any fruite? What Vine if it be not proyned, bringeth forth Grapes? Is not the strength of the body tourned to weakenesse with too much delycacie, were not Milo his armes drawne fallen for want of wayllyng? Moreouer by labour the fierce Vnicorne is tamed, the wildest Fawlchon is reclaymed, the greatest bulwarke is sacked. It was well answered of that man of Thessalie, who being demaunded who among the Thessalians were reputed most vile, those said hee that lyue at quyet and ease, neuer giuing themselues to martiall affayres: but what shoulde one vse many words in a thing alreadie proued. It is Custome, Vse, and Exercise, that bring a young man to Vertue, and Vertue to his perfection. Lycurgus the lawgiuer of the Spartans did nourish two Whelpes both of one sire and one damme; But after a sundry manner, for the

one

one be framed to hunt, and the other to lye alwayes in the chimneyes ende at the porredge pot, afterward callyng the Lacedæmonians into one assembly, he said: To the attayning of vertue yee Lacedemonians, Education, Industrie, and Exercise, is the most noblest meanes, the truth of which, I wil make manifest vnto you by tryal, then bringing forth the whelpes, and setting downe there a pot and a Hare, the one ranne at the Hare, the other to the porredge pot, the Lacedemonians scarce vnderstanding this mistery, he said: both of these be of one sire and one damme, but you see how Education altereth Nature.

¶ Of the education of youth.

IT is most necessary and most natural in mine opinion, that the mother of the child be also the nurse, both for the entire loue she beareth to the babe, and the great desire she hath to haue it wel nourished: for is there any one more meete to bring vp the infant then she that bore it? or will any be so carefull for it, as she that bredde it? For as the throbs & throwes in childe birth wrought hir payne, so the smilyng countenaunce of the infant increaseth hir pleasure, the hired nurse is not vnlyke to the hired seruaunt which not for good wil but gaine, not for loue of the man but the desire of the mony, accomplysheth his dayes worke. Moreouer Nature in this poynt enforceth the Mother to nourse hir owne childe which hath giuen vnto euery Beast milke to succour hir owne, & mee thinketh Nature to be a most prouident foresear & prouider for the same, which hath giuen vnto a woman two pappes, that if shee shoulde

conceiue

conceiue two, she might haue wherewith also to nourish twaine, and that by sucking of the mothers breasts there might be a greater loue both of the mother towardes the childe, and the childe towardes the mother, which is very lykely to come to passe, for we see commonly those that eate and drinke and liue together, to be more zealous one to the other, then those that méete seldome, is not the name of a mother most swéete? If it bée, why is halfe that title bestowed on a woeman which neuer felt the paines in conceyuing, neither can conceyue the lyke pleasure in noursing as the mother doth? Is the earth called the mother of all things onely bicause it bringeth forth? No, but bicause it nourisheth those things that springe out of it, whatsoeuer is bred in ỳ sea, is fed in the sea, no plant, no trée, no hearbe commeth out of the ground that is not moystened and as it were noursed of the moysture and mylke of the earth, the Lyonesse nurseth hir whelps, the Rauen cherisheth hir byrdes, the Viper hir brode, and shal a woman cast away his babe?

I accompt it cast away which in the swath clouts is cast aside, and lyttle care can the Mother haue, which can suffer such crueltye: and can it be tearmed with any other title then crueltie, the infant yet lokyng redde of the mother, the mother yet breathing through the torments of hir trauayle, the child crying for helpe which is sayd to moue wilde beastes, euen in the selfe sayd moment it is borne, or the nexte minute, to deliuer to a straunge nurse, which perhappes is neyther wholesome in body, neyther honest in manners, which estéemeth more thy argent although a trifle, then thy tender infant thy greatest treasure? Is it not necessarye and requisite that the babe be nursled wyth that true accustomed iuyce and cherished wyth his wonted beate, and not fedde with counterfayte dyet? Wheate

throwne into a straunge ground tourneth to a contrary graine, the vine translated into an other soyle chaungeth his kinde. A slyp pulled fro the stalke wythereth, the young childe as it were slypped from the paps of his Mother, either chũngeth his nature or altereth his disposition. It is pretely sayd of Horace, a new vessell wyll long time sauour of that lyquor that is first powred into it, and the infant wyll euer smel of the nurses manners hauing tasted of hir milke. Therefore let the Mother as often as she shall beholde those two fountaynes of milke, as it were of their owne accorde flowing and swelling with liquor, remember that she is admonyshed of nature, yea, commaunded of duety, to cherish hir owne childe, wyth hir owne teates, otherwyse when the babe shall now begin to tattle and call hir Mamma, wyth what face can shee heare it of hys mouth, vnto whom she hath denyed Mamma. It is not milke onely ỹ encreaseth the strengeth or augmenteth the body, but the naturall heate and agreement of the mothers body with the childes, it craueth the same accustomed moysture that before it receiued in ỹ bowels by the which the tender partes were bound and knitte together, by the which it encreased and was succoured in the body.

Certes I am of that minde, that the witte and disposition is altered and chaunged by the mylke, as the moysture and sap of the earth, doth chaunge the nature of that trée or plant that it nourysheth. Wherefore the common bye word of the common people séemeth to be grounded vpon good experience, which is: This fellow hath sucked mischiefe euen from the teate of his nurse. The Grecians when they saw any one sluttishly fedde, they would say euen as nurses: whereby they noted the great dislyking they had of their fulsome fedinge: the Etimologie of mother amõg the Grecians may aptly

ly be applyed to those mothers which vnnaturally deale with theyr children, they call it Meter a meterine, that is mother of not making much off, or of not nourishing, hereoff it commeth that the sonne doth not with deepe desire loue his mother, neyther with quetie obey hir, his naturall affection being as it were deuided and dystraught into twayne, a mother and a nurse: hereoff it procedeth that the Mother beareth but a colde kindnesse towards hir childe, when she shall see the nature of hir nurse in the nurture of hir childe. The cheefest way to learning is, if there be a mutuall loue & feruent desire betwen the teacher, and him that is taught, then verely the greatest furtheraunce to education is, if the Mother nourysh the childe, and the childe sucke the Mother, that there bee as it were a relatyon and reciprocall order of affection. Yet if the Mother eyther for the euyll habit of hir body or the weaknesse of hir pappes, cannot though shee would nurse hir infant, then let hir prouide such a one as shall be of a good complection, of honest condition, carefull to tender the childe, louing, to see well to it, willing to take paynes, dyligent in tending and prouiding all things necessary, and as lyke both in the liniaments of the body and dyspotition of the minde to the mother as may bee. Let hyr forslow no occasion that may bring the childe to quyetnesse and cleanlynesse, for as the parts of a childe as sone as it is borne, are framed & fashioned of the midwyfe, that in all points it may be streight and comely, so the manners of the childe at the first are to be loked vnto that nothing discommend the minde, that no crooked behauiour, or vndecent demeanour be found in the man.

Young and tender age is easely framed to manners, and hardly are those things mollyfied which are hard. For as the stale is imprinted in the soft ware, so learning

ning is engrauen in ỳ minde of an young Impe. Plato that diuine Philosopher admonished all nurses and weaners of youth, that they should not be too busie to tell them fonde fables or filthy tales, least at theyr entraunce into the worlde they should bee contaminated wyth vnsemely behauiour, vnto the which Phocilides the Poet doth pithely allude, saying: Whilest that the childe is young, let him be instructed in vertue, and lytterature.

Moreouer they are to be trayned vp in the language of their country, to pronounce aptly and distinctly without stammering euery word and sillable of their natiue speach, and to be kept from barbarous talke, as the ship from rockes: least beeing affected with theyr barbarisme, they be infected also wyth their vncleane conuersation.

Note this

It is an olde Prouerbe that if one dwell the next doore to a creple he will learne to hault, if one bee conuersant with an hipocrit, he will sone endeuour to dissemble. When this young infant shall grow in yeares and be of that ripenesse that he can conceiue learning, insomuch that he is to be committed to the tuityon of some tutour, all dilygence is to be had to search such a one as shall neyther be vnlearned, neyther ill lyued, neyther a lyght person.

A gentleman that hath honest and discrét seruaunts dysposeth them to the encrease of his Segniorye, one he appointeth stewarde of his courtes, an other ouersèer of his landes, one his factor in far countries for his merchaundize, an other puruayour for his cates at home. But if among all his seruaunts he shal espy one, either filthy in his talke or folish in his behauior, either wythout wyt or voyde of honestye, either an vnthrift or a wittall, him he sets not as a suruayour and ouersèer of his manors, but a superuisour of his children

conditions

conditions and manners, to him he committeth the guiding and tuition of his sons, which is by his proper nature a slaue, a knaue by condition, a beast in behauiour. And soner will they bestowe an hundreth crownes to haue a horse well broken, then a childe well taughte, wherein I cannot but maruell to see them so carefull to encrease their possessions, when they be so carelesse to haue them wise that should enherite them.

A good and discréete schoolemaster should be such an one as Phœnix was, the instructor of Achilles, whome Peleus (as Homer reporteth) appoynted to that ende that he should be vnto Achilles not onely a teacher of learning, but an ensample of good liuing. But that is most principally to be loked for, and most diligently to be foreséene, that such tutors be sought out for the education of a young childe, whose lyfe hath neuer bene stayned with dishonestie, whose good name hath neuer bene called vnto question, whose manners hath ben irreprehensible before the world. As husbandmen hedge in their trées, so shoulde good schoolemasters with good mãners hedge in the wit and disposition of the scholer, whereby the blossoms of learning may the soner encrease to a budde.

Many parentes are in this to be misliked, which hauing neither tryall of his honestie nor experience of his learning to whome they committe the childe to be taught, without any déepe or due consideratiõ, put them to one either ignorannt or obstinate, the which if they themselues shal doe of ignorannce the folly cannot bée excused, if of obstinacie, their lewdenesse is to bée abhorred.

Some fathers are ouercome with the flatterie of those fooles which professe outwardly great knowledge, and shew a certeine kinde of dissembling sinceritie in their lyfe, others at the entreating of their familiar frends

are content to commit their sonnes to one, without either substaunce of honestie, or shadowe of learning. By which their vndiscréte dealing, they are like those sicke men which reiect the expert and cunning Phisition, and at the request of their frendes admitte the hædeleſſe practiſer, which daungereth the patient, and bringeth the bodye to his bane: Or not vnlyke vnto those, which at the instaunt and importunate sute of their acquaintaunce refuse a cunning Pylot, and chose an vnskilfull Marriner, which hazardeth the ship and themselues in the calmest Sea.

Vote this

Good God can there be any that hath the name of a father which will estéeme more the fancie of his friend then the nurture of his sonne? It was not in vayne that Crates would often say, that if it were lawfull euen in the market place he would cry out: Whether runne you Fathers, which haue all your carke & care to multiply your welth, nothing regarding your childzen vnto whom you muste leaue all. In this they resemble him which is very curious about the shoe, & hath no care of the foote. Besides this there be many Fathers so inflamed with the loue of wealth, that they bée as it were incensed with hate agaynst their childzen: which Aristippus seeing in an olde miser, did partly note it, this olde miser asking of Aristippus what hee woulde take to teach and bring vp his sonne hée answered a thousande groates, a thousande groats, God shield answered this olde huddle, I can haue two seruaũts of that price. Vnto whom he made answere thou shalt haue two seruaunts and one son, & whether wilt thou sell? Is it not absurd to haue so great a care of the right hande of the childe to cut his meat, that if he handle his knife in the left hand we rebuke him seuerely, and to be secure of his nourture in discipline and learning? But what doe happen vnto

those

thoſe parents, that bring vp their children like wantons?

When their ſonnes ſhall grow to mans eſtate, diſdayning nowe to bee corrected, ſtobborne to obey, giuing themſelues to vaine pleaſures and vnſeemely paſtimes, then with the ſwiſh trowants they begin to wake wiſe and to repent them of their former folly, when their ſonnes ſhall inſinuate themſelues in the company of flatterers, (a kinde of men more perilous to youth then any kinde of beaſtes.) When they ſhall haunt harlottes, frequent tauernes, be curious in their attyre, coſtlye in their dyet, careleſſe in their behauiour, when they ſhall either bee common Dicers with Gameſters, either wanton dalliers with Ladies, either ſpend all their thrift on wine, or all their wealth on women, then the Father curſeth his owne ſecuritie, and lamenteth too late his childes miſfortune, then the one accuſeth his Sire as it were of malyce, that hee woulde not bring him vp in learning, and him ſelfe of miſchiefe, that he gaue not his minde to good letters. If theſe youthes had bene trayned vppe in the company of any Philoſoper, they woulde neuer haue ben ſo diſſolute in their life, or ſo reſolute in their own conceites.

It is good nurture that leadeth to vertue, and diſcreete demeanour that playneth the path to felycitie. If one haue eyther the giftes of Fortune, as greate riches, or of Nature, as ſeemely perſonage, hee is to bee diſpiſed in reſpect of learning. To be a noble man it is moſt excellent, but that is our auncеſtours, as Vlyſſes ſayde to Aiax, as for our nobilytie, our ſtocke, our kindred, and whatſoeuer we our ſelues haue not done, I ſcarcely accompt ours. Riches are precious, but Fortune ruleth the roſt, which oftentimes taketh away all from them that haue much, and giueth them

more

more that hadde nothing, glorye is a thing worthy to bee followed, but as it is gotten with great trauaile, so is it lost in a small time.

Beautie is such a thing as we commonly preferre before all things, yet it fadeth before wee perceiue it to flourish: health is that which all men desire, yet euer subiect to any disease: strength is to bee wished for, yet is it eyther abated with an ague, or taken away with age: whosoeuer therefore boasteth of force, is too beastly, seeing hee is in ỹ qualytie not to be compared with beastes, as the Lyon, the Bull, the Elephant.

It is vertue, yea vertue Gentlemen, ỹ maketh gentlemen, ỹ maketh the poore rich, ỹ base borne noble, the subiect a souereigne, the deformed beautifull, the sicke whole, the weake strong, the most miserable most happy. There are two principal and peculiar gifts in the nature of man, knowledge, and reason, the one commaũdeth, ỹ other obeyeth: these things neither ỹ whirlyng wheele of Fortune can chaunge, neyther the deceitfull cauilling of worldlings seperate, neither sickenesse abate, neyther age abolish.

It is onely knowledge which worne with yeares waxeth young, and when all things are cutte awaye with the Cycle of Time. Knowledge flourisheth so high that time cannot reach it, warre taketh al things with it euen as the whirlepoole, yet must it leaue learning behinde it, wherefore it was wisely aunswered in my opinion of Stilpo the Philosopher, for when Demetrius wonne the Citie and made it euen to the grounde leaning nothing standing, he demaunded of Stilpo whether hee had lost any thing of his in this great spoyle: vnto whom he aunswered, no verely, for warre getteth no spoyle of vertue.

Vnto the lyke sence may the aunswere of Socrates

be

be applyed, when Gorgias asked him whether hée thought the Persian king happy or not. I konwe not sayd hée, howe much vertue or discipline he hath, for happinesse doth not consist in the giftes of fortune, but in the grace of vertue. But as ther is nothing more conuenient thē enstruction for youth, so would I haue them nurtured in such a place as is renowned for learning, voyde of incorrupt manners, vndefiled wō vice, that seing no vaine delyghtes, they may the more easily absteyn from lycencious desyres, they that study to please the multytude are sure to dysplease the wyse, they that séeme to flatter rude pleople with their rude pretences, leuell at great honour, hauing no ayme at honesty. Whē I was héere a student in Athens, it was thought a great cōmendation for a young scholler to make an Oration extempore, but certeinly in my iudgement it is vtterly to be condēned, for whatsoeuer is done rashly is done also rawely, hée that taketh vpon him to speake without premeditation, knoweth neyther how to beginne, nor where to ende, but falling into a vayne of bablinge, vttereth those thinges which wyth modestye he should haue concealed, and forgetteth those thinges that before he had conceyued. An Oration eyther penned, eyther premedytated, kéepeth it selfe within the bonds of Decorum, I haue read that Pericles being at sundrye times called of the people to pleade, would alwayes answere that he was not ready: euen after the same manner Demosthenes being sent for to declaime amiddest the multitude, stayde and sayde, I am not yet prouided.

And in his inuectiue agaynst Mydas, hée séemeth to prayse the profitablenesse of premeditation, I confesse sayth hée, yée Athenians, that I haue studyed and considered déeply wyth my selfe what to speake, for I were a sotte if wythout due consideration had of those

things that are to be ſpoken, I ſhould haue talked vnaduiſedly. But I ſpeake this not to this ende to condemne the exercíſe of the wit, but that I woulde not haue any young ſcholler openly to exercíſe it, but when he ſhall grow both in age and eloquence, inſomuch as hée ſhall through great vſe and good memory bée able aptly to conceyue and readyly to vtter any thing then this ſaying, extempore bringeth an admiration and delight to the auditory, and ſinguler praiſe and commendation to the Orator. For as he that hath long time ben fettered with chaynes, béing releaſed, halteth through the force of his former yrons, ſo he that hath bene vſed to a ſtrickt kinde of pleading, whē he ſhall talke extempore wil ſauour of his former penning. But if any ſhal vſe it as it were a precept for youth to tattle extempore, he wil in time bring them to an immoderate kinde of humility. A certeine Painter brought to Appelles the counterfaite of a face in a table, ſaying: loe Appelles, I drew this euē now, whervnto he replyed. If thou hadſt ben ſilent, I would haue iudged this picture to haue ben framed of the ſodein. I meruaile that in this time thou couldeſt not paint many more of theſe. But returne we agayn, as I would haue tragical and ſtately ſtile ſhunned, ſo would I haue that abiect & baſe phraſe eſchewed, for this ſwelling kinde of talke hath little modeſtye, the other nothing moueth.

Beſides this, to haue the Oration all one in euery part, neither adorned with fine figures, neither ſprinkled wyth choyſe phraſes, bringeth tedyouſneſſe to the hearers, and argueth the ſpeaker of lyttle learning and leſſe eloquence. Hée ſhoulde moreouer talke of many matters, not alwaies harpe vpon one ſtring, he that alwayes ſingeth one note wythout deſkant bréedeth no delyght, hée ý alwayes playeth one part, bringeth lothſomeneſſe to the eare. It is varietie that moueth the

minde

minde of all men, and one thing ſayd twice (as we ſay commonly) deliteth a trudge. Homer woulde ſay, that it loathed him to repeat any thing againe though it were neuer ſo pleaſaunt or profitable. Though the Roſe be ſweet yet being tyed with the Vyolet the ſmell is more fragraunte, though meate nourysh, yet hauing good ſauor it prouoketh the appetite. The fayreſt noſegay is made of many flowers, the fineſt picture of ſundry colours, ỳ wholeſomeſt medicine of diuers hearbs: wherefore it behoueth youth ẅ all induſtry to ſearch not onely the hard queſtions of the Philoſophers, but alſo the fine caſes of the Lawyers, not onely the quirks and quiddities of the Logicians, but alſo to haue a ſight in the numbers of the Arithmetricians, the Tryangles and Circles of the Geometricians, the Sphære and Globe of the Aſtrologians, the notes and crochets of the Muſitions, the odd conceits of the Poets, the ſimples of the Phiſitions, and in all things, to the ende that when they ſhall be willed to talke of any of them, they may be ignorant in nothing. He that hath a garden plot doth alwell ſow the Potherb as the Margerom, as wel the Lœke as the Lylly, as wel the wholſome Ziſſope, as the faire Carnation, the which he doth to the intent he may haue wholeſome hearbs as wel to nourith his inward parts as ſweete flowers to pleaſe his outward deſire, as wel fruitfull plantes to refreſh his ſences, as fayre ſhewes to pleaſe his ſight. Euen ſo whoſoeuer that hath a ſharpe and capable witte, let him as wel giue his minde to ſacred knowledge of diuinitie, as to the profound ſtudy of Philoſophye, that by his wit he may not onely reape pleaſure but profit, not onely contentation in minde, but quietneſſe in conſcience. I will proceede in the education.

I would haue them firſt of all to followe Philoſophy, as moſt auncient, yea, moſt excellent, for as it is

pleasaunt to passe thorowe many fayre cities,but most pleasant to dwell in the fayrest:euen so to read many Historyes and artes it is pleasaunt, but as it were to lodge with Philosophy most profitable.

It was pretely saide of Bion the Philosopher. Euen as when the woers could not haue the companye of Penelope, they ranne to hir handmaydens:so they that cannot attayne to the knowledge of Philosophy, apply their mindes to thinges most vyle and contemptible. Wherefore we must preferre Philosophy,as the onely Princesse of all Sciences,and other arts as waytyng Maydes. For the curing and keeping in temper of the body,man by his industry hath found two thinges, Physicke and Exercise,the one cureth sickenesse,the other preserueth the body in temper,but there is nothing that may heale diseases, or cure the woundes of the minde but onely Philosophy. By this shall we learne what is honest, what dishonest,what is right what is wrong,& that I may in one word say what may be said, what is to be knowen,what is to be auoyded:how we ought to obey our parents,reuerence our elders,entertaine straungers,honour Magistrats,loue our friends, lyue wyth our wiues, vse our seruauntes. How we should worshippe God,be ductifull to our Fathers, stand in awe of our superiours,obey lawes,giue place to Officers,how we may chuse friendes,nurture our children and that which is most noble,how we should neyther be too proude in prosperitie,neither pensiue in aduersitie,neither lyke beastes ouercome with anger. And here I cannot but lament Athens,which hauinge ben alwaies the nurse of Philosophers,doth now nourish onely the name af Philosophy. For to speak plainly of the disorder of Athens,who doth not se it & sorrow at it? such playing at dice,such quaffing of drinke,such dalliaunce with women,such dauncing,that in my o-

pinion

pinion there is no quaffer in Flaunders ſo giuen to tipplyng, no Courtier in Italy ſo giuen to riotte, no creature in the world ſo miſledde as a ſtudent in Athens. Such a confuſion of degrees, that the ſcholler knoweth not his duety to the Bachelor, nor the Bachelor to the Maſter, nor the Maſter to the Doctor. Such corruption of manners, contempt of Magiſtrates, ſuch open ſinnes, ſuch priuye villanye, ſuch quarellinge in the ſtrætes, ſuch ſubtile practiſes in chambers, as maketh my heart to melt with ſorrow to thinke of it, & ſhoulde cauſe your mindes gentlemẽ to be penitent to remember it.

Moreouer who doth know a ſcholler by his habite? Is there any hat of ſo vnſæmely a faſhion, any dublet of ſo longe a waſte, any hoſe ſo ſhort, any attyre, either ſo coſtly, or ſo courtly, eyther ſo ſtraunge in making, or ſo monſtrous in wearing, that is not worne of a Scoller? haue they not nowe in ſtæde of blacke cloth blacke veluet, in ſtæde of courſe ſackecloth fine ſilke? Be they not more lyke courtiers then ſchollers, more lyke ſtageplayers then ſtudentes, more lyke ruffians of Naples then diſputers in Athens? I would to God they did not imitate al other natiõs in the vice of the minde, as they doe in the attire of their body, for certeynely as there is no nation whoſe faſhion in apparell they do not vſe, ſo there is no wyckednes publyſhed in any place, that they do not pract ſe. I thinke that in Sodom and Gomora, there was neuer more filthynes, neuer more pride in Rome, more poyſoninge in Italy, more lying in Crete, more pray ſpoyling in Spaine, more Idolatry in Aegypt, then is at this daye in Athens, neuer ſuch ſectes among the Heathens, ſuch ſchiſmes amongſt the Turkes, ſuch miſbeleefe among ỹ Infidels, as is now among Schollers.

Be there not many in Athens which thinke there

is no God? no redemption? no resurrection?

What shame is this gentlemen, that a place so renowmed for good learning, should be so shamed for ill lyuing? that where grace doth abounde, sinne shoulde so superabound? that where the greatest profession of knowledge is, ther should also be the least practising of honestie. I haue read of many Vniuersities, as of Padua in Italy, Paris in Fraunce, Wittenberge in Germany, in England of Oxford and Cambridge, which if they were halfe so ill as Athens they were to to bad, and as I haue heard, as they be they be starke naught.

But I can speake the lesse against them, for that I was neuer in them, yet can I not chuse but be agrieued, that by report I am enforced rather to accuse them of vanitie, then excuse them any way. Ah Gentlemen what is to bee looked for, nay, what is not to be feared, when the temple of Vesta wher Virgins should liue is like the stewes fraught with strumpets, when the Alter wher nothing but sanctitie and holinesse should be vsed, is polluted with vncleannes, when the Vniuersities of Christendome which shoulde be the eyes, the lights, the leauen, the salt, the seasoning of the world, are dimmed with blinde concupiscence, put out with pride, & haue lost their sauour with impietie?

Is it not become a bye word amongst the common people, that they had rather sende their children to the carte, then to the Vniuersitie, being induced so to saye, for the abuse that reigneth in the Vniuersities, who sending their sonnes to atteine knowledge, finde them little better learned, but a great deale worse liued, then when they went, and not onely bankrupts of their money, but also bankerouts of good manners: was not this the cause that caused a simple woman in Greece, to exclayme agaynst Athens, saying: The Maister and the Scholler, the Tutor and the Pupil be both agrad

for

for the one careth not how lyttle paine he taketh for his mony, the other how lyttle learning.

I perceiue that in Athens ther be no chaungelings: when of olde it was sayd to a Lacedemonian, that all the Grecians knewe honestie, but not one practised it. When Panathænea wer celebrated at Athens, an old man going to take a place was mockingly reiected, at the last comming among the Lacedemonians, all the youth gaue him place, which the Athenians liked wel off, then one of the Spartans cryed out: Verily the Athenians know what should be done, but they neuer doe it.

When one of the Lacedemonians had bene for a certeine time in Athens seing nothing but daunceing, dicing, banquetting, surfetting, and licencious behauiour, returning home, he was asked how all things stode in Athens, to whom he answered all things are honest there, meaning that the Athenians attempted all things good and nothing badde.

How such abuses should or might be rejected in al Vniuersities especially in Athens, if I were of authoritie to commaund, it should seme be seene, or of credite to perswade those y haue the dealings with them, it should seme be showne.

And vntill I see better reformation in Athens, my young Ephœbus, shall not be nourtured in Athens. I haue spoken all this, that you Gentlemen might see how the Philosophers in Athens practise nothing lesse then Philosophie, what scholler is he that is so zealous of his booke as Chrisippus, who had not his mayd Melissa thrust meate in his mouth, had perished with famine, being alway studying? Who so watchfull as Aristotle, who going to bed would haue a bal of braſſe in his hande, that if he should be taken in a slumber, it might fall and awake him? No, no, the times

are

are chaunged as Ouid sayth, and we are chaunged in the times, let vs endeauour euery one to amend one, and we shall all sone be amended, let vs giue no occasion of reproch, and we shall more easely beare the burden of false reportes, and as wee se by learning what we should doe, so lette vs doe as we learne, then shall Athens flourish, then shal the students be had in great reputacion, then shall learning haue his hire, and euery good scholler his hope. But retourne we once again to Philo.

There is amongst men a trifold kinde of life, Actiue which is about ciuill function and administration of the common weale. Speculatiue, which is in continuall meditation and studie. The thirde, a lyfe leddo, most commonly a lewde lyfe, an idle and vayne lyfe, the lyfe that the Epicures accompt their whole felicitie, a voluptuous lyfe replenished with all kinde of vanitie, if this actiue lyfe be without Philosophie it is an idle life, or at the least a life euill imployed which is worse: if the contemplatiue lyfe be seperated from ỹ Actiue, it is most vnprofitable.

I would therefore haue my youth, so to bestowe his studie, as he may be both exercised in the common weale, to common profite, and well imployed priuately for his owne perfection, so as by his studie the rule he shall beare may be directed, and by his gouernment, his study may be increased, in this manner did Pericles deale in ciuill affayres, after this sort did Architas Tarentine, Dion the Syracusian, the Thebane Epiminides gouerne their cities.

For the exercise of the body it is necessary also some what be added, that is, ỹ the childe should be at such times, permitted to recreate himselfe, when his minde is ouercome with study, least dullyng himselfe with ouermuch industry, he become vnfitte afterwarde to

conceiue

conceiue redily, beſides this, it will cauſe an apt compoſition & that natural ſtrength ẏ it before reteined. A good compoſition of the bodye, layeth a good foundation of olde age, for as in the fayre Summer we prepare all thinges neceſſarye for the colde winter, ſo good manners in youth and lawfull exerciſes be as it were victualls and nouriſhments for age, yet are their labours and paſtimes ſo to be tempered, that they weaken not their bodyes more by play, then otherwyſe they ſhould haue done by ſtudye, and ſo to be vſed that they addict not themſelues more to the exerciſe of the limmes, then the following of learninge, the greateſt enimyes to diſcipline, as Plato recompteth, are labours and ſleepe. It is alſo requiſite that he be expert in marcyall affayres, in ſhotinge, in dartinge, that hee hauke and hunt for his honeſt paſtime and recreation, and if after theſe paſtimes hee ſhall ſeeme ſecure, nothing regardinge his bookes, I woulde not haue him ſcourged with ſtripes, but threatened with wordes, not dulled wyth blowes, lyke ſeruaunts, the which the more they are beaten the better they beare it, and the leſſe they care for it, for childzen of good diſpoſition are either incited by prayſe to goe forward, or ſhamed by diſprayſe to commit the like offence: thoſe of obſtinate and blockiſh behauiour, are neyther with wordes to be perſwaded, neyther with ſtripes to bee corrected. They muſt nowe be taunted with ſharpe rebukes, ſtraight waies admoniſhed with fayre wordes, now threatned a payment, by and by promiſed a rewarde, and dealt withall as nurſſes do wᵗ the babes, whom after they haue made to cry, they proffer the teate, but diligent hede muſt bee taken that he be not praiſed aboue meaſure, leaſt ſtanding to much in his owne conceit, he become alſo obſtinate in his owne opinions. I haue knowne many Fathers whoſe great loue towards their ſonnes hath ben

the cause in time that they loued them not, for when they see a sharpe wyt in theyr sonne to conceyue, for the desire they haue that he should outrunne his fellowes, they loaden him with continuall exercise, which is the onely cause that he sinketh vnder his burden, and giueth ouer in the plaine fielde. Plantes are nourished with little rayne, yet drowned with much: euen so the minde with indifferent labour wareth more perfect, wyth much studye it is made fruitlesse. We must consider that al our lyfe is deuided into remission and studye.

As there is watchinge, so is there slæpe: as there is warre, so is there peace: as there is winter, so is there Summer: as there be many worcking dayes, so is there also many holydayes: and if I may speake all in one word, ease is the sauce of labour, which is playnely to bee seene, not onely in liuing thinges, but also in thinges wythout lyfe. We vnbend the bow that we maye the better bende him, we vnlose the Harpe, that we may the soner tune him, the body is kept in health as well with fasting as eating, the minde healed wyth ease, as well as wᵭ labour, those parents are in minde to be misliked which commit the whole care of theyr childe to the custodye of a hyrelinge, neyther asking, neyther knowinge howe theyr children profite in learning. For if the Father were desirous to examine his sonne in that which he hath learned, the maister would be more carefull what he did teach. But seeing the father careleſſe what they learne, hee is also secure what he teacheth, that notable saying of the horsekeeper may beare bee applyed, which sayd, nothing dyd so fatte the horse as the eye of the king. Moreouer I would haue the memorye of children continually to bee exercysed, which is the greatest furtheraunce to learninge that can bee.

For

For this cause they fayned in their olde fables, memory to be the mother of perfection. Children are to be chastysed if they shal vse any filthy or vnseemely talke, for as Democrates sayth, the worde is the shadow of the worke: they must bee curteous in their behauiour, lowly in theyr speach, not disdayning theyr cockmates or refraining their company: they must not liue wantonly, neither speake impudently, neyther angry wythout cause, neither quarellous without colour. A young man beeing peruerse in nature and proud in words and manners, gaue Socrates a spurne, who beeing moued by his fellowes to giue him an other, if sayde Socrates an Asse had kycked mee, would you also haue mee to kick him agayne, the greatest wisdome in Socrates in compressing his anger is worthy great commendation. Architas Tarentine, returning from warre and finding his ground ouergrowen w̄ weeds, and turned vp wyth Mowles, sent for his farmour, vnto whome hee sayde, if I were not angry I would make thee repent thy ill husbandry. Plato hauing a seruaunt whose bluse was in filling of hys belly, seeing him on a tyme idle & vnhoneſt in behauiour, sayd, out of my sight, for I am incensed wyth anger.

Although theie ensamples bee hard to imitate, yet should euery man doe his endeuour to represse that hot and heady humor which hee is by nature subiect vnto. To be silent and discrete in companye, though many thinke it a thing of no great wayght or importaunce, yet is it most requisite for a young man and most necessary for my Ephæbus: It neuer hath bene hurtfull to any to holde his peace, to speake, damage to many, what so is kept in silence is husht, but whatsoeuer is babled out, cannot againe be recalled. We may see the cunning and curious worke of Nature, which hath barred and hedged nothing in so strongly, as the tongue,

with two rowes of teeth, & therewith two lips, beſides ſhe hath placed it farre from the heart, that it ſhoulde not vtter that which the heart had conceyued, this alſo ſhoulde cauſe vs to be ſilent, ſeinge thoſe that vſe much talke, though they ſpeake truely are neuer beleeued. Wyne therefore is to be refrained which is termed to be the glaſſe of the minde, & it is an olde Prouerbe, Whatſoeuer is in the heart of the ſober man, is in the mouth of the drunkarde. Bias holdinge his tongue at a feaſt, was tearmed there of a tatler to be a fole, who ſaid, is there any wiſe man that can holde his tongue amidſt the wine? vnto whom Bias anſwered, there is no fole that can.

A certeine Gentleman heere in Athens, inuited the Kings Legates to a coſtly and ſumptuous feaſt, where alſo he aſſembled many Philoſophers, & talking of diuers matters, both of the common weale and learning, onely Zeno ſaid nothing. Then the ambaſſadors ſayd, what ſhall we ſhewe of thee O Zeno to the kinge. Nothing aunſwered he, but that there is an olde man in Athens that amiddeſt the pottes could holde his peace. Anacharſis ſupping with Solon, was founde a ſleepe, hauing his right hande before his mouth, his left vpon his priuities, wherby was noted that the tongue ſhould bee rayned wyth the ſtrongeſt bridle. Zeno bycauſe he woulde not be enforced to reueale any thing againſt his wyll by torments, bit of his tongue & ſpit it in the face of the tyrant.

Nowe when children ſhall by wiſdome and vſe refrayne from ouermuch tatling, lette them alſo be admoniſhed that when they ſhall ſpeake, they ſpeake nothing but truth, to lye is a vice moſt deteſtable, not to bee ſuffered in a ſlaue, much leſſe in a ſonne. But the greateſt thing is yet behinde, whether that thoſe are to bee admytted as cockemates wyth children which

loue

loue them entirely, or whether they be to be banished from them.

When as I sée many fathers more cruell to their children then carefull of them, which thinke it not necessary to haue those about them that most tender them, then I am halfe as it were in a doubt to giue counsayle. But when I call to mo remembrsunce Socrates, Plato, Xenophon, Eschines, Sæbetes, and all those that so much commende the loue of men, which haue also brought vp many to great rule, reason and pietie, then I am encouraged to imitate those whose excellencie doth warrant my precepts to be perfect. If any shall loue the childe for his comely countenaunce, him would I haue to bée banished as a most daungerous and infectious beast, if he shall loue him for his fathers sake or for his own good qualities, him would I haue to be with him alwayes as superuisour of his manners: such hath it bene in times past, the loue of one Athenian to the other, and of one Lacedemonian to the other

But hauing saide almost sufficient for the education of a childe, I wil speake two words, how he should be trayned when he groweth in yeares. I cannot but mislyke the Nature of diuers Parents which appoint ouersæers and tutours for their children in their tender age, and suffer them when they come to be young men, to haue the bridle in their owne hande, knowing not that age requireth rather a harde snaffle then a pleasant bit, and is soner allured to wickednesse then childehode.

Who knoweth not the escapes of children, as they are smal so they are sone amended: either with threats they are to be remedied, or with fair promises to be rewarded. But the sinnes and faults of young men are almost or altogether intollerable, which giue them-

ſelues to be delycate in their dyet, prodigal in their expence, vſing dicing, dauncing, dronkennesſe, deflowring of virgins, abuſing wiues, committing adulteries, and accounting all things honeſt that are moſt deteſtable. Yære there ore muſt be vſed a due regard that their luſt may be repreſſed, their ryot abated, their courage cooled, for harde it is to ſee a young man to be maiſter of himſelfe, which yeldeth him ſelfe as it were a bond ſlaue to fonde and ouerlaſhing affections. Wiſe Parents ought to take good hæde, eſpecially at this time, ꝙ they frame their ſonnes to modeſtie, either by threats or by rewards, eyther by fair promiſes or ſeuere practiſes, eyther ſhewing the miſeries of thoſe that haue bene ouercome with wilones, or the happines of them that haue conteined themſelues within the bandes of reaſon: theſe two are as it wer the enſignes of vertue, the hope of honour, the feare of puniſhment. But chiefly parẽts muſt cauſe their youthes to abandon the ſocietie of thoſe which are noted of euill liuing & lewde behauiour, which Pithagoras ſæmed ſomwhat obſcurly to note in theſe his ſayings.

Firſt, that one ſhould abſteine from the taſt of thoſe things that haue blacke tayles. That is we muſt not vſe the company of thoſe whoſe corrupt manners doe as it were make their lyfe blacke. Not to goe aboue the ballaunce, that is, to reuerence Juſtice, neither for feare or flatterie to leane vnto any one parcially, not to lye in idleneſſe, that is, that ſloth ſhould be abhorred: That we ſhould not ſhake euery man by the hande: That is, we ſhould not contract friendſhippe with all: Not to weare a ſtrayte ring: That is that we ſhould leade our lyfe, ſo as wee nede not to fetter it with chaynes: Not to bring fire to a ſlaughter: That is, we muſt not prouoke any that is furious with words: Not to eate our heartes: That is, that we ſhoulde

not

not vexe our ſelues with thoughts, conſume our bodies with ſighes, with ſobs, or with care to pine our carcaſſes: to abſteine from beanes, that is not to meddle in ciuile affaires or buſineſſe of the common weale, for in the olde times the election of Magiſtrates was made by the pullyng of beanes. Not to put our meat in Scapio: that is, we ſhould not ſpeake of manners or vertue, to thoſe whoſe mindes are infected with vice.

Not to retire when we are come to the ende of our race: That is, when we are at the poynt of death we ſhould not be oppreſſed with griefe, but willingly yeld to Nature. But I will retourne to my former precepts: that is, that young men ſhould be kept from the company of thoſe that are wicked eſpecially from the ſight of ỳ flatterer. For I ſay now as I haue often times before ſayde, that there is no kinde of beaſt ſo noyſome as the flatterer, nothing that will ſooner conſume both the ſonne & the father & all honeſt friendes.

When the Father exhorteth the ſonne to ſobrietie, the flatterer prouoketh him to Wine, when the Father weaneth them to continence, the flatterer alureth them to luſt, when the Father admoniſheth them to thrifte, the flatterer baleth them to prodigalytie, when the Father incourageth them to labour, the flatterer layeth a cuſhion vnder his elbowe, to ſléepe, bidding them to eate, drincke, and to be merry, for that the lyfe of man is ſone gone, and but as a ſhort ſhadowe, and ſeing that we haue but a while to lyue, who woulde lyue lyke a ſeruaunt? They ſaye that now their fathers be olde, and deate through age lyke Saturnus.

Hereoff it commeth that young men giuing not only attentiue care but ready coyne to flatterers, fall into ſuch miſfortune: hereoff it proceedeth that they haunt the ſtewes, marry before they be wiſe, and dye before

before they thriue. These be the beasts which lyue by the trenchers of young gentlemen, and consume the treasures of their reuenewes, these be they that sooth young youths in all their sayings, that vphold them in all their doings with a yea or a nay, these be they that are at euery becke, at euery nod, frée men by fortune, slaues by frée will.

Wherfore if ther be any fathers that would haue his children nurtured and brought vp in honestie, let him expell these Panthers which haue a swéete smell but a deuouring minde: yet would I not haue parents altogether precise, or too seuere in correction, but lette them with mildenesse forgiue lyght offences, & remember that they themselues haue bene young, as ỳ Phisition by minglyng bitter poysons with swéete lyquor, bringeth health to the body, so the Father with sharpe rebukes seasoned with louing lookes causeth a redresse and amendement in his childe. But if the Father be throughly angry vppon good occasion, let him not continue his rage, for I had rather he should be sone angry then hard to be pleased, for when the sonne shall perceiue that the Father hath conceiued rather a hate then a heate against him, hee becommeth desperate, neyther regarding his fathers ire, neyther his owne duetie.

Some lyght faults lette them dissemble as though they knew them not, & seing them let them not séeme to see them, and hearing them, lette them not séeme to heare. We can easely forget ỳ offences of our friends be they neuer so great, and shall wée not forgiue the escapes of our children be they neuer so small? Wée beare oftentimes with our seruaunts, and shal we not sometimes with our sonnes: the fayrest Iennet is ruled as well with the wande as with the spurre, the wildest child is as sone corrected with a word as with

a weapon. If thy ſonne be ſo ſtubburne obſtinately to rebel againſt thee, or ſo wilful to perſeuer in his wickednesſe, that neither for feare of punishment, neyther for hope of reward, he is any way to be reclaymed, then ſeeke out ſome mariage fit for his degree, which is the ſureſt bond of youth, and the ſtrongeſt chayne to fetter affections that can be found. Yet let his wife be ſuch a one as is neither much more noble in birth or farre more richer in goods, but according to the wyſe ſaying: chooſe one euery way, as neere as may be equall in both: for they that do deſire great dowryes do rather marry themſelues to the wealth then to their wyfe. But to returne to the matter, it is moſt requiſite that Fathers both by their diſcreet counſayle, and alſo their honeſt conuerſation, be an example of imitation to their children, they ſeeing in their parents, as it were in a glaſſe, the perfection of manners, they may be encouraged by their vpright liuing to practiſe the like pietie. For if a father rebuke his child of ſwearing, and he himſelfe a blaſphemor, doth he not ſee that in detecting his ſonnes vice, hee alſo noteth his owne? If the father counſaile the ſonne to refrayne wine as moſt vnwholeſome, and drinke himſelfe immoderately, doth he not as well reprooue his owne folly, as rebuke his ſonnes? Age alway ought to be a myrrour for youth, for where olde age is impudent, there certeynly youth muſt néeds bee ſhameleſſe, where the aged haue no reſpect of their honorable and gray haires, ther the young gallants haue little regard of their honeſt behauiour: in one word to conclude all, where age is paſt grauitie there youth is paſt grace. The ſum of al where with I would haue my Ephœbus endued, & how I would haue him inſtructed, ſhal briefly appeare in this following. Firſt, that he be of honeſt parents, nurſed of his mother, brought vp in ſuch a place as is incorrupt, both for the ayre and man-

ners with such a person as is indewed of great zeale, of profound knowledge, of absolute perfection, ỳ he instructed in Philosophy, wherby he may atteyn learning, & haue in all sciences a smack, whereby he may readyly dispute of any thing. That his body be kept in his pure strength by honest exercise, his wit and memory by diligent study.

That he abandon all allurements of vice, and continually enclyne to vertue, which if it shall as it may come to passe, then do I hope that if euer Platoes common weale shal flourish, that my Ephæbus shall bee a citizen, ỳ if Aristotle fined any happy man it wil be my childe, if Tully confesse any to be an absolute Orator, it will be my young youth. I am bare therefore gentlemen to exhort you, that with all industry you apply your mindes to the study of Philosophy, that as you professe your selues students, so you may be students, that as you disdaine not the name of a scholler, so you will not be found voyde of the duetie of schollers, let not your mindes be caryed away w̃ vayne delights, as with trauailing into farre & straunge countries, where you shall se more wickednes, then learne vertus & wit. Neither with costly attyre of the newe cut, the Dutch hat, the French hose, the Spanish rapier, the Italian bill, and I know not what.

Cast not your eyes on the beauty of women, least ye cast away your hearts with folly, let not that fond loue, wherewith youth fatteth himselfe as fatte as a fole infect you, for as a sinewe being cut though it bee healed, there will alwayes remayne a scarre, or as fine lynnen stayned with blacke pyke, though it bee washed neuer so often, wyll haue an yron Mowle: so the minde once mangled or maymed wyth loue, though it bee neuer so well cured wyth reason, or coled by wisdome, yet there will appeare a scarre by the which

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one may gesse the minde hath bene perced, and a blemmish whereby one may iudge the heart hath ben stayned.

Refraine from dicing, which was the onely cause that Pyreus was striken to the heart, & from dauncinge which was the meanes that lost Iohn Baptists head, I am not he that will disallowe honest recreation, although I detest the abuses, I speake boldely vnto you bicause I my selfe know you: what Athens hath bene, what Athens is, what Athens shall be I can gesse. Let not euery Inne and Alehouse in Athens be as it were your chamber, frequent not those ordinary tables where either for the desire of delicate cates, or the mætinge of youthfull companions, yée both spend your money vainely and your time idly, imitate him in like whom ye honour for his learning. Aristotle who was neuer sæne in the companie of those that idly bestowed their time.

There is nothing more swifter then time, nothing more swæter, wée haue not as Seneca saith little time to line, but wée lése muche, neither haue wée a short lyfe by Nature, but wée make it shorter by naughtynesse, our life is long if we know how to vse it. Follow Appelles that cunning and wise Painter, which would lette no day passe ouer his head, wythout a lyne, without some labour. It was pretely sayde of Hesiodas, lette vs endeauour by reason to excell beastes, sæinge beasts by nature excell men, although strickely taken it be not so, for that man is endewed with a soule, yet taken touching their perfection of sences in theyr kinde it is most certeine. Doth not the Lyon for strength, the Turtle for loue, the Ante for labour excell man? Doth not the Eagle sée clearer, the Vulter smell better, the Powle heare lyghtlyer? Let vs therefore endeauour to excell in vertue, sæing in qualyties of the body

we are inferiour to beastes. And heere I am most earnestly to exhort you to modestie in your behauiour, to ductye to your elders, to dylligence in your studyes. I was of late in Italy, where mine eares glood, and my heart was galled to heare the abuses that reygne in Athens: I cannot tell whether those things sprang by the lewde and lying lippes of the ignorannt, which are alwayes enimyes to learning, or by the reports of such as sawe them and sorrowed at them. It was openly reported of an olde man in Naples that there was more lightnesse in Athens then in all Italy, more wanton youths of schollers, then in al Europe besides, more Papists, more Atheists, more sects, more schismes, then in all the Monarches in the worlde, which things although I thincke they bee not true, yet can I not but lament that they should be deemed to be true, and I feare me they be not altogether false, there can no great smoke aryse, but there must be some fire, no greate reporte wythout great suspition. Frame therefore your lyues to such integritye, your studyes to attayninge of such perfection, that neyther the might of the stronge, neyther the mallyce of the weake, neyther the swyft reportes of the ignorannt be able to spotte you wyth dishonestie, or note you of vngodlynesse. The greatest harme that you can doe vnto the enuious, is to do well, the greatest corasiue that you can giue vnto the ignorannte, is to prosper in knowledge, the greatest comforte that you can bestowe on your parents is to lyue well and learne well, the greatest commoditie that you can yelde vnto your Countrey, is with wisedome to bestowe that talent, that by grace was giuen you.

And heere I cannot chose but giue you that counsel that an olde man in Naples gaue mée most wisely, although I had then neither grace to followe it, neyther

ther will to giue eare to it, desiring you not to reiect it bicause I did once despise it. It was this as I can remember word for word.

Note this

Descende into your owne consciences, consider with your selues the great difference betweene staring and starke blinde, witte and wilfedome, loue and lust: bee merry but with modestie, bee sober but not too sullen, bee valyaunt but not too venterous, let your attire be comely but not too costly, your dyet wholesome but not excessiue, vse pastime as the word importeth, to passe the time in honest recreation. Mistrust no man without cause, neither bee yee credulous without proofe, bee not lyght to followe euery mans opinion, neither obstinate to stand in your owne conceits: serue God, feare God, loue God, and God will blesse you, as either your hearts can wish, or your friendes desire. This was his graue and godly aduise, whose counsell I would haue you all to follow, frequent lectures, vse disputacions openly, neglect not your priuate studyes, let not degrées be giuen for loue but for learning, not for mony, but for knowledge, and bicause you shall be the better encouraged to follow my counsell, I wil bee as it were an example my selfe desiring you all to imitate me.

Euphues hauing ended his discourse, & finished those precepts which he though necessary for the instructing of youth, gaue his minde to the continuall studie of Philosophie, insomuch as he became publique Reader in the Universitie, with such commendation as neuer any before him, in the which he continued for the space of tenne yeares, only searching out the secrets of Nature & the hidden misteries of philosophy, & hauing collected into three volumes his lectures, thought for the profite of young schollers to sette them forth in print, which if he had done, I would also in this his Ano-

tomie haue inserted, but he altering his determination fell into this discourse with himselfe.

Why Euphues art thou so addicted to the study of the Heathen, that thou hast forgotten thy God in heauen? shal thy wit be rather employed to the atteining of humayne wisedome then diuine knowledge? Is Aristotle more deare to thée with his bookes: then Christ with his bloud? What cõfort canst thou finde in Philosophy for thy guiltie conscience? What hope of the resurrection? what glad tidings of the Gospell?

Consider with thy selfe that thou art a gentleman, yea, and a Gentile, and if thou neglect thy calling thou art worse then a Iewe. Most miserable is the estate of those Gentlemen, which thinke it a blemmish to their auncestours, and a blot to their owne gentrie, to read or practize Diuinitie. They thinke it now sufficient for their felycitie to ryde well vppon a great horse, to hawke, to hunt, to haue a smacke in Philosopie, neyther thinking of the beginning of wisedome, neyther the ende which is Christ: only they accompt diuinitie most contemptible, which is and ought to be most notable. Without this there is no Lawyer be he neuer so eloquẽt, no Phisition be he neuer so excelẽt, no Philosopher be hée neuer so learned, no King no Keysar, be he neuer so royall in birth, so polytique in peace, so expert in warre, so valyaunt in prowesse, but hée is to be detested and abhorred. Farewell therefore the fine and filed phrases of Cicero, the pleasaunt Elegues of Ouid, the depth and profound knowledge of Aristotle. Farewell Rhethoricke, farewell Philosophie, farewel all learning which is not sprong from the bowells of the holy Bible.

In this learning shal we finde milke for the weake, and marrow for the strong, in this shall we sée how the ignoraunt may be instructed, the obstinate confu-

ted

tes, the penitent comforted, the wicked punished, the godly preserued. Oh I would Gentlemen would some times sequester themselues from their own delyghts, and employ their wits in searching these heauenly and diuine mistories. It is common yea and lamentable, to see that if a young youth, haue the giftes of Nature, as sharpe witte, or of Fortune, as sufficient wealth to maynteine them, he employeth the one, in the vaine inuentions of loue, the other in the vile bauerie of pride, the one in the passions of his minde and praises of his Lady, the other in furnishing of his body and furthering of his lust, hereof it commeth that such vaine ditties, such idle sonets, such enticing songs, are set forth to the gaze of the world and griefe of the godly. I my selfe know none so il as my self, who in times past haue ben so superstitiously addicted, ỳ I thought no heauen to the Paradise of loue, no angel to be compared to my Lady, but as repentaunce hath caused me to leaue and loath such vaine delights, so wisdome hath opened vnto me the perfect gate to eternall lyfe.

Besides this I my selfe haue thought that in diuinitie there could bee no eloquence, which I might imitate, no pleasaunt inuention which I might follow, no delycate phrase that might delight me, but now I see that in the sacred knowledge of Gods will, the onely eloquence, the true and perfect phrase, the testimony of saluation doth abide, and seing without this, al learning is ignorannce, al wisdome more folly, all witte plaine bluntnes, al Iustice iniquitie, al eloquence barbarisme, all beautie deformitie. I will spend all the remaynder of my life in studying the olde Testament, wherein is prefigured the comming of my Sauiour, and the new testamẽt, wherin my Christ doth suffer for my sinnes, & is crucified for my redemption, whose bitter agonyes should cast euery good christian into a shæuering ague

to

to remember his anguish, whose sweating of water and blond, should cause euery deuout and zealous Catholique to shed teares of repentaunce in remẽbraũce of his torments.

Euphues hauing discoursed this with himselfe, did immediately abandon al light company, all the disputations in schooles, all Philosophie, & gaue himselfe to the touchstone of holynesse in diuinitie, accompting al other things as most vyle and contemptible.

¶ Euphues to the Gentlemen scholers in Athens.

THe Merchant that trauaileth for gain, the husbandman that toileth for increase, ỹ lawier that pleadeth for gold, the crafts man that seeketh to lyue by his labour, al these after they haue fatted themselues with sufficient, either take their ease, or lesse payne then they were accustomed. Hippomanes ceased to runne when he had gotten the goale, Hercules to labour, whẽ he had obteined the victorie, Mercurie to pipe when had cast Argus in a slumber. Euery action hath his ende, and then we leaue to sweat when we haue founde the swẽte. The Ant though she toyle in Summer, yet in Winter she leueth to trauayle. The Bee though she delight to suck the fayre flower, yet is she at last cloyed with Honny. The Spider that weaueth the finest thrẽde ceaseth at the last when she hath finished hir webbe. But in the action and study of the minde (Gentlemen) it is far otherwise, for hee that tasteth the swẽte of learning endureth all the sower of labour. He that seeketh the depth of knowledge, is as it were in a Labirinth, in the which ỹ farther he goeth, the farther he is from the ende.

vnder: like ỳ bird in the limebush, which the more she striueth to get out, ỳ faster she sticketh in. And certeinly it may be said of learning, as it was fained of Nectar the drinke of the Gods, the which the more it was dronk, the more it would ouerflow the brim of the cup, neither is it farre vnlyke the stone that groweth in the riuer of Caria, the which the more it is cut the more it encreaseth. And it fareth wyth him that followeth it as vñ him that hath the dropsie, who the more he drinketh the more he thirsteth. Therefore in my minde the student is at lesse ease then the Ore ỳ draweth, or the Asse that caryeth his burthen, who neyther at the bord when others eate is voyd of labour, neyther in his bed when others sleepe is without meditation. But as in manuary craftes though they be all good, yet that is accompted most noble that is most necessary, so in the actions and studyes of the minde, although they be all worthy, yet that deserueth greatest prayse which bringeth greatest profit. And so we commonly do make best accompt of that which doth vs most good. We esteeme better of the Phisition that ministreth the potion, then of the Apoticary that selleth ỳ drugs. How much more ought we with all diligence, study, & industry, spend our short pilgrimage in the seekinge out of our saluation. Vaine is Philosophy, vaine is Phisick, vaine is Lawe, vaine is al Learning wout ỳ tast of diuine knowledge. I was determined to write notes of philosophy, which had ben to feede you fat with folly, yet ỳ I might seeme neyther idle, neyther you euil imployed, I haue heere set downe a briefe discourse which of late I haue had with an hereticke which kept me from idlenesse, & may if you read it deterre you from heresie. It was with an Atheyst, a man in my opinion monstrous, yet tractable to be perswaded. By this shal you see the absurde dotage of him that thinketh ther is no god, or an vnsufficient god.

yet heere shall you finde the summe of fayth which iustifieth onely in Christ, the weaknesse of the lawe, the strength of the gospell, and the knowledge of gods wil. Heere shall ye finde hope if you be in dispaire, comfort if ye be distressed, if ye thirst drinke, meate if ye hunger, if ye feare Moses who saith, without you fulfil the lawe you shall perish. Beholde Christ, which sayth, I haue ouercommen the law. And that in these desperate daies wherein so many sectes are sowen, and in the wayning of the world, wherein so many false Christes are come, you might haue a certeintie of your saluation, I meane to set downe the touchstone whereunto euery one ought to trust, and by the which euery one should trie himselfe, which if you follow, I doubt not but that as you haue proued learned Philosophers, you will also proceede excellent diuines, which GOD graunt.

¶EVPHVES AND ATHEOS.

ATHEOS. I am gladde Euphues that I haue founde thée at leasure, partly that we might be merry, & partly that I might bée perswaded in a thing that much troubled my conscience. It is concerning God. There be many that are of this minde, that there is a God whom they tearme the creator of all thinges, a God whom they call the sonne, the redéemer of the world, a God whom they name the holy Ghost the worker of all things, the comforter, the spirite, and yet are they of this opinion also, that they bée but one God, coequall in power, coeternall, incomprehensible, and yet a Trinitie in person. I for my part although I am not so credulous to beléeue their curious opinions, yet am I desirous to heare the reasons that shoulde driue them into such fonde and frantick imaginations. For as I knowe nothing to be so absurde which some of the Philosophers haue not defended, so thinke I nothing so erronious which some of our Catholikes haue not mainteined. If there were as diuers dreame, a God that woulde reuenge the oppression of the widdowes and fatherlesse, that would rewarde the zeale of the mercifull, pitie the poore, and pardon the penitent, then woulde the people eyther stande in greater awe, or owe more loue towards their God. I remember Tully disputing of the nature of Gods, bringeth Dionisius as a scoffer of such vayne and deuised Deities, who séeing Aesculapius wyth a long bearde of golde, and Appollo his father beardlesse, played the Barber and shaued it from him saying,

it was not decent that the ſonne ſhould haue a beard and the father none. Seeing alſo Iupiter with an ornament of golde, toke it from him telling thus, in Summer this aray is to heauy, in Winter to colde, heere I leane one of woollen both warmer for the colde and lyghter for the heate. Hee comming alſo into the Temple where certeine of the gods with golden gifts ſtretched out their hands, toke them all away, ſaying: Who wil be ſo madde as to refuſe things ſo gently offered.

Doſt thou not ſee Euphues what ſmall accompt hee made of their gods, for at the laſt ſailing into his countrey with a proſperous winde, hee laughing ſayd, loe ſee you not my Maſters, howe well the Gods rewarde our Sacriledge. I coulde rehearſe infinite opinions of excellent men who in this pointe holde on my ſide, but eſpecially Protagoras. And in my iudgement, if there bee any God, it is the worlde wherein wee liue, that is the onely God, what can we beholde more noble then the world, more fayre, more beautyfull, more glorious: what more maieſticall to the ſight, or more conſtant in ſubſtance. But this by the way Euphues, I haue greater and more forcible arguments to confirme my opinion, and to confute the errors of thoſe that imagine that there is a God. But firſt I woulde gladly heare thee ſhape an aunſwere to that which I haue ſayd, for wel I know ỹ thou art not onely one of thoſe which beleeue that there is a GOD, but of them alſo which are ſo preciſe in honouring him, that they bee ſcarce wiſe in helping themſelues.

Euphues. If my hope (Atheos) were not better to conuert thee, then my happe was heere to conferre with thee, my heart would breake for griefe, whiche beginneth freſhly to bleede for ſorrow, thou haſt ſtroken me into ſuch a sheuering and colde terror at the rehearſinge of this thy monſtrous opinion, that I loke

euery

euery minute when the grounde ſhould open to ſwallow thée vp, and that GOD which thou knoweſt not ſhoulde with thunder from heauen ſtrike thée to Hel. Was there euer Barbarian ſo ſenceleſſe, euer miſcreaunt ſo barbarous that did not acknowledge a lyuing and euerlaſting Iehouah? I cannot but tremble at the remembraunce of his Maieſtie, and doſt thou make it a mockerie? O iniquitie of times, O corruption of mäners, O blaſphemie againſt the heauens. The Heathen man ſaith, yea that Tully whom thou thy ſelfe alleadgeſt, that there is no nation ſo barbarous, no kinde of people ſo ſauage in whom reſteth not this perſwaſion that there is a God, & euen they that in other parts of their life ſéeme very little to differ from brute beaſts, doe continually kéepe a certeine ſéede of Religion, ſo throughly hath this commõ principle poſſeſſed all mens mindes, and ſo faſt it ſticketh in all mens bowells. Yea Idolatrie it ſelfe is ſufficient proofe of this perſwaſion, for we ſe how willyngly man abaſeth himſelf to honour other creatures, to doe homage to ſtockes, to goe on pilgrimage to Images, if therefore man rather then he would haue no God doe worſhip a ſtone, how much more art thou duller then a ſtone, which goeſt againſt the opinion of all men.

Plato a Philoſopher would often ſay, there is one whom we may cal God omnipotent, glorious, immortall, vnto whoſe ſimilytude we that créepe héere on the earth haue our ſoules framed. What can be ſayd more of a Heathen, yea, what more of a Chriſtian? Ariſtotle when he could not finde out by the ſecrecie of Nature the cauſe of the ebbing and flowing of the Sea, cryed out with a lowd voyce. O thing of things haue mercy vppon me.

Cleanthes alleadged foure cauſes, which might induce man to acknowledge a God, the firſt by the fore-

ſeing of things to come, the ſecond by the infinite commodities which we dayly reape, as by the temperature of the ayre, the fatneſſe of the earth, the fruitfulneſſe of trees, plants and hearbes, the aboundaunce of all things that may eyther ſerue for the neceſſitie of many, or the ſuperfluitie of a few, the thirde by the terror that the minde of man is ſtroken into, by lyghtenings, thunderings, tempeſts, hayles, ſnowe, earthquakes, peſtilence, by the ſtraunge and terrible ſights which cauſe vs to tremble, as the raining of blood, the firie impreſſions in the Element, the ouerflowing of floudes in the earth, the prodigious ſhapes and vnnaturall formes of men, of beaſtes, of birdes, of fiſhes, of all creatures, the appearing of blaſing Comettes, which euer prognoſticate ſome ſtraunge mutation, the ſight of two Sunnes which happened in the Conſulſhippe of Tuditanus and Aquilius, with theſe things mortall men beeing affrighted, are inforced to acknowledge an immortal and omnipotent god. The fourth by the equalitie in mouing in the heauen: the courſe of the Sunne, the order of the ſtars, the beautifulneſſe of the Element, ỳ ſight wherof might ſufficiently induce vs to beleeue they proceede not by chaunce, by nature, or deſtenie, but by the eternal and diuine purpoſe of ſome omnipotent Deitie. Hereof it came that when the Philoſophers could giue no reaſon by Nature, they would ſay there is one aboue nature, an other would call him the firſt mouer, an other the ayder of nature, and ſo forth.

But why goe I about in a thing ſo manifeſt to vſe proofes ſo manifolde. If thou deny the truth, who can proue it, if thou deny that blacke is black, who can by reaſon reproue thee, when thou oppoſeſt thy ſelf againſt reaſon, thou knoweſt that manifeſt truthes are not to be proued but beleeued, and that he that denyeth the

princi-

principles of any Arte, is not to be confuted by argu-
ments, but to be left to his owne folly. But I haue
a better opinion of thée, and therefore I meane not to
trifle with Philosophy, but to trye this by the touch-
stone of the Scriptures. We reade in the seconde of
Exodus, that when Moses desired of God to knowe
what he shoulde name him to the children of Israel:
hée aunswered, thou shalt saye I am that I am. A-
gaine, he that is hath sent me vnto you. The Lorde e-
uen your God, he is God in the heauē aboue and in the
earth beneath, I am the first, and the last I am. I am
the Lord and there is none other besides me. Againe, I
am the Lorde, and there is none other. I haue crea-
ted the lyght & made darkenesse, making peace & fra-
ming euill. If thou desire to vnderstand what God is,
thou shalt heare he is euen a consuming fire, the Lord
of reuenge, the God of iudgement, the lyuing God, the
searcher of the reynes, hée that made all things of no-
thing, Alpha and Omega, the beginning and yet with-
out beginning, the ende, and yet euerlasting, one at
whose breath the mountaynes shall shake whose seat
is the lofty Cherubins, whose footestoole is the earth,
inuisible, yet séeing all things, a iealous God, a louing
God, miraculous in all points, in no part monstrous.
Besides this, thou shalt well vnderstande that hée is
such a God as will punish him whosoeuer hée bée that
blasphemeth his name, for holy is the Lord. It is writ-
ten, bring out the blasphemer without the tents and let
all those that heard him, lay their hands vpon his head
and let all the people stone him. He that blasphemeth
the name of the Lorde, shall dye the death. Such a
iealous God, that whosoeuer committeth Idolatrye
with straunge GODS, hée will strike with terrible
plagues: Tourne not to Idolls, neyther make Gods
with handes, I am the Lorde your God: Thou shalt

make

make no Image which the Lord thy God abhorreth. Thou shalt haue no new god, neyther worshippe any straunge Idoll. For all the Gods of the Gentiles are diuells.

My sonnes kéepe your selues from Images, the worshipping of Idolls is the cause of all euill, the beginning and the ende. Cursed be that man that engraueth any Images, it is an abhomination before the Lorde. They shall be confounded that worshippe grauen Images, or glorie in Idolls. I will not giue my glory to an other nor my prayses to grauen Images.

If all these testimonies of the Scriptures cannot make thée to acknowledge a lyuing GOD, harken what they say of such as bée altogether incredulous. Euery vnbeléeuer shal dye in his incredulytie. Wo be to those that be lose in heart, they beléeue there is no God, and therefore they shall not bée protected of him. The wrath of the Lorde shall kindle against an vnbeléeuing Nation. If yé beléeue not, you shall not endure. Hée that beléeueth shall not be dampned. Hée that beléeueth not is iudged already. The portion of the vnbeléeuers shall be in the lake that burneth with fire and brimstone which is the seconde death.

If thou féele in thy selfe Atheos any sparke of grace pray vnto the Lord and he will cause it to flame, if thou haue no féeling of faith, yet pray and the Lord will giue aboundaunce, for as hée is a terrible God, whose voyce is lyke the rushing of many waters, so is he a mercifull God whose words are as soft as Oyle. Though he breath fire out of his nostrels against sinners yet is he milde to those that aske forgiuenesse. But if thou be obstinate that séeing thou will not sée, and knowing thou wilt not acknowledge, then shall thy heart be hardened with Pharao, and grace shal bée taken away from thée with Saul.

Thus

Thus ſayth the Lorde, who ſo beleeueth not ſhall periſh, heauen and earth ſhall paſſe, but the worde of the Lord ſhall endure for euer.

Submit thy ſelfe before the throne of his Maieſtie, and his mercie ſhall ſaue thee. Honour the Lorde and it ſhall be well with thee. Beſides him feare no ſtrange God. Honour the Lord with all thy ſoule. Offer vnto God the ſacrifice of prayſe. Be not lyke the Hipocrits which honour God with theyr lyppes, but be farre from him with theyr hearts, neither lyke the fole which ſayth in his heart, there is no God.

But if thou wilt ſtyll perſeuer in thine obſtinacie, thine ende ſhalbe worſe then thy beginning, the Lorde, yea thy Sauiour, ſhall come to be thy Iudge, when thou ſhalt beholde him come in glory, with Millions of Angels and Archangels, when thou ſhalt ſee him appeare in thundringes and lyghtninges and flaſhinges of fyre, when the mountaynes ſhall melt, and the heauens be wrapped vp lyke a ſcrowle, when all the earth ſhall tremble; with what face wylt thou beholde his glory, that denyeſt his Godhead? How canſt thou abyde his preſence that beleueſt not his eſſence? What hope canſt thou haue to be ſaued which dyddeſt neuer acknowledge any to be thy Sauiour? Then ſhall it be ſayde to thee and to all thoſe of thy ſect, (vnleſſe ye repent) Depart all ye workers of iniquitie, there ſhall be weeping and gnaſhing of teeth. When you ſhall ſee Abraham, Iſaac and Iacob, and all the Prophets in the kingedome of God, and ye to be thruſt out: You ſhall conceiue heate and bringe forth wood, your owne conſciences ſhall conſume you lyke fyre. Here doeſt thou ſee Atheos the threatnings againſt vnbeleuers, and the puniſhment prepared for miſcreants. What better or ſounder proofe canſt thou haue that there is a God, then thine owne conſcience, which is vnto thee a thou-

sand witnesses: Consider with thy selfe that thy soule is immortall, made to the Image of the Almightye God: be not curious to enquire of God, but carefull to beleeue, neyther bee thou desperate if thou see thy sinnes abounde, but faythfull to obteine mercye, for the Lorde wyll saue thee bicause it is his pleasure. Search therefore the Scriptures, for they testifie of him.

Atheos. Truely Euphues you haue sayde somewhat, but you goe about contrarye to the customes of schooles, which mee thinckes you should dilygently obserue, being a professed Philosopher, for when I demaunde by what reason men are induced to acknowledge a God, you confirme it by course of Scripture, as who should say there were not a relation betwene GOD and the Scripture, bicause as the olde fathers desine, without Scripture there were no GOD, no Scripture without a GOD. Whosoeuer therefore denyeth a Godhead, denyeth also the Scriptures which testifie of him. This is in my opinion absurdum per absurdius, to proue one absurditie by an other.

If thou canst as substantially by reason proue thy authoritie of Scriptures to be true, as thou hast proued by Scriptures there is a God, then wyll I wyllyngly with thee both beleue the Scriptures, and worshippe thy GOD. I haue heard that Antiochus commaunded all the copyes of the Testament to be burnt, from whence therefore haue we these newe bookes, I thinke thou wilt not say by reuelation, therefore goe forward.

Euphues. I haue read of the milke of a Tygresse, that the more salt there is throwne into it the fresher it is, and it may be that thou hast either eaten of that milke, or that thou art the whelpe of that monster, for the more reasons that are beate into thy head, the

more

more vnreasonable thou seemest to be, the greater my authorities, are the lesser is thy beleefe. As touching the authoritie of Scriptures although there be many arguments which do proue yea and enforce the wicked to confesse that the Scriptures came from God, yet by none other meane then by the secreat testimony of the holy Ghost our heartes are truely perswaded that it is God which speaketh in the lawe, in the Prophets, in the Gospell, the orderly disposition of the wisedome of God, the doctrine sauoring nothing of earthlynesse, the godly agreement of all partes among themselues, and especially the baseneſſe of contemptible wordes vttering the high misteries of the heauenly kingedome, are second helpes to establish the Scriptures.

Moreouer the antiquitie of the Scripture, where as the bookes of other Religions are later then the bookes of Moses, which yet doth not himselfe inuent a newe God, but setteth forth to the Israelites the God of their fathers. Whereas Moses doth not hide the shame of Leuy his father, nor the mourning of Aaron his brother, and of Marie his sister, nor doth aduaunce his owne children. The same are arguments that in his booke is nothing fayned by man. Also the myracles that happened as well at the publishing of the lawe as in all the rest of time are infallible proofes that the scriptures proceeded from the mouth of God. Also whereas Moses speaking in the person of Iacob, assigneth gouernment to the Tribe of Iuda, and where he telleth before of the calling of the Gentiles, whereof the one came to passe foure hundreth yeares after, the other almost two thousande yeares, these are arguments that it is GOD himselfe that speaketh in the bookes of Moses.

Whereas Esay telleth before of the captiuitie of the Iewes and their restoringe by Cyrus (which was

borne an hundreth yeares after the death of Esay) and whereas Ieremy before the people were led awaye appointeth their exile to continue three score & ten yeares. Whereas Ieremy and Ezechiel being farre distaunt in places the one from the other do agrée in all theyr sayinges. Where Daniel telleth of thinges to come fiue hundreth yeares after. These are most certeyne prowues to establish the authoritie of the bookes of the Prophets, the simplicitie of the speach of the first three Euangelists, containing heauenly misteries, the prayse of Iohn, thundering from an high with weightie sentences, the heauenly maiestie shining in the writings of Peter and Paul, the sodayne calling of Mathew from the receipt of custome, the calling of Peter and Iohn from theyr fisher boates to the preaching of the Gospell, the conuersion and calling of Paul being an enimy to the Apostleship are signes of the holy Ghost speaking in them. The consent of so many ages, of so sundry nations, and of so diuers myndes, in embracing the Scriptures, and the rare godlynesse of some, ought to establish the authoritie thereoff amongst vs. Also the bloud of so many Martyrs which for ẏ confession thereoff haue suffered death with a constant and sober zeale, are vndoubted testimonies of the truetth and authoritie of the Scriptures.

The myracles that Moses recounteth are sufficient to perswade vs that God, yea, the God of hoastes, set downe the Scriptures. For this that he was caryed in a cloude vpp into the mountaine: that there euen vntill the foretith daye he continued without the company of men. That in the very publishing of the law his face dyd shyne as it were besette with Sunne beames, that lyghteninges flashed round about, that Thunder and noyses were each where heard in the ayre, that a Trompette sowned being not sowned

with

with any mouth of man. That the entry of the Tabernacle by a cloud set betweene was kept from the sight of the people, that his authoritie was so miraculously reuenged with the horrible destruction of Chorah, Dathan and Abiron, and all that wicked faction, that the Rocke stroken with a rod dyd by and by poure forth a ryuer, that at his prayer, it rayned Manna from heauen. Dyd not God herein commend him from heauen as an vndoubted Prophet? Now as touching the tyranny of Antiochus, which commaunded all the bookes to be burned, herein gods singuler prouidence is seene, which hath alwaies kept his word both from the mighty that they could neuer extinguish the same, and from the malitious that they could neuer diminish it. There were diuers copyes which God of his great goodnesse kept from the bloudy proclamation of Antiochus, and by and by followed the trãslating of them into Greeke, that they might be published vnto the whole worlde. The Hebrew tongue lay not onely vnesteemed but almost vnknowne, and surely had it not bene gods wyll to haue his religion prouided for, it had altogether perished.

Thou sest Atheos how the Scriptures come from the mouth of God, and are wrytten by the finger of the Holy Ghost, in the consciences of all the faythfull. But if thou be so curious to aske other questions, or so quarrellous to striue against the trueth, I must aunswere thee as an olde father aunswered a young fole, which needes would knowe what God dyd before he made Heauen, to whome he sayde, hell, for such curious inquisitors of gods secrets, whose wisedome is not to be comprehended, for who is he ỹ can measure the winde, or way the fire, or attaine vnto the vnsearchable iudgements of the Lorde.

Besides this, where the holy Ghost hath ceased to

lette downe, there ought we to cease to enquire, seeing we haue the sufficiencie of our saluation conteined in holy Scripture. It were an absurditie in schooles, if one being vrged with a place in Aristotle could finde none other shift to auoyde a blancke then in doubting whether Aristotle spake such words or no. Shal it then be tollerable to deny the Scriptures hauing no other colour to auoyd an inconuenience, but by doubting whether they procéede from the holy Ghost? But that such doubts aryse among many in our age, the reason is theyr little fayth, not the insufficient proofe of the cause.

Thou mayst as well demaund how I proue white to be white, or blacke, blacke, and why it should be called white rather then grene. Such grosse questions are to be aunswered with slender reasons, and such ydle heades should be scoffed with adle aunsweres. He that hath no motion of God in his minde, no féeling of the spirit, no tast of heauenly thinges, no remorce in conscience, no sparke of zeale, is rather to be confounded by torments, then reasons, for it is an euident and infallible signe that the holy ghost hath not sealed his conscience, whereby he might crye Abba Father, I could alledge Scripture to proue that the godly should refrayne from the company of the wicked, which although thou wilt not beléeue, yet wyll it condemne thée. Saint Paul saith, I desire you brethren that you abstéine from the company of those that walke inordinately. Agayne my sonne if sinners shall flatter thée giue no eare vnto them, flye from the euill, and euills shall flye from thée.

And surely were it not to confute thy detestable heresie, and bring the if it might be to some taste of the holy Ghost, I would abandon all place of thy abode, for I thinke the grounde accursed whereon thou standest: Thy opinions are so monstrous that I cannot tel

whether

whether thou wilt call a doubt also whether thou haue a soule or no, which if thou doe, I meane not to wast winde in proouing that, which thyne infidelytie wyll not permitte thée to beléeue, for if thou hast as yet felt no taste of the spirit worcking in thée, then sure I am that to proue the immortalytie of the soule were bootelesse, if thou haue a secret fœlyng, then it were nœdelesse. And God graunt thée that glowing and sting in conscience that thy soule may witnesse to thy selfe that there is a liuing God, and thy heart shed drops of blood as a token of repentance, in that thou hast denyed that God, and so I commit thée to God, and that which I cannot doe with any perswasion I will not leaue to attempt with my prayer.

Atheos. Nay staye a whyle good Euphues, and leaue not him perplexed wyth feare, whome thou maist make perfect by fayth: for nowe I am brought into such a double and doubtfull distresse that I know not how to tourne me, if I beleeue not the Scriptures, then shall I be damned for vnbeliefe, if I beleeue them then I shall be confounded for my wicked lyfe. I know the whole course of the bible which if I should beleeue, then must I also beleeue that I am an abiect. For thus sayth Heli to his sonnes, If man sinne against man, God can forgiue it, if against God, who shall intreate for him? he that sinneth is of the diuell, the rewarde of sin is death, thou shalt not suffer the wicked to liue: take all the Princes of the people and hang them vp against the Sunne on Ivbbets that my anger may be tourned from Israel, these sayinges of holy Scripture cause me to tremble and shake in euery sinew. Againe this sayth the holy Bible, now shall the scourge fal vpon thée for thou hast sinned, behold I set a curse before you to day, if you shall not harken to the commaundements of the Lord, all they that haue forsaken ỹ Lord

shall

shall be confounded. Furthermore, where threates are poured out againste sinners my heart bleedeth in my belly to remember them.

I will come vnto you in iudgement saith the Lorde, and I will be a swift and a seuere witnesse, offenders, adulterers, and those that haue committed periury and reteyned the duetie of hirelyngs, oppressed the Wyddowes, misused the stranger, and those that haue not feared mee the Lorde of hoastes. Out of his mouth shal come a two edged sword. Behold I come quickly, and bring my reward with mee, which is to yeld euery one according to his deserts.

Great is the day of the Lord & terrible, and who is he that may abyde him? What shall I then do when the Lord shall aryse to Judge, and when he shall demaund what shall I aunswere? Besides this the names that in holy scripture are attributed to God bring a terrour to my guyltie conscience. He is sayde to be a terryble God, a God of reuenge, whose voyce is lyke the thunder, whose breath maketh all the corners of the earth to shake and tremble. These thinges Euphues testifie vnto my conscience that if there be a God, he is the god of the righteous, and one that will confounde the wycked. Whether therefore shall I go, or who may auoyde the day of vengeance to come? If I go to heauen, that is his seat, if into ẏ earth ẏis his footstoole, if into ẏ depth ther he is also? Who can shrowd himself from the face of ẏ Lord, or wher can one hide him ẏ the Lord cannot finde him? his words are lyke fire, & the people lyke dry wood, and shalbe consumed. Euphues. Although I cannot but reioyce to here thee acknowledge a God, yet must I needes lament to see thee so much distrust him. The diuel that roaring Lyon seeing his pray to be taken out of his iawes, alleadgeth all Scripture that may condemne the sinner, leauing all out that should

comfort

comfort the sorrowfull. Much lyke vnto the deceitfull Phisition, which recounteth all thinges that may endomage his patient, neuer telling any thing that may recure him. Let not thy conscience be agrieued, but with a patient heart renounce all thy former iniquities and thou shalt receiue eternall lyfe. Assure thy selfe that as god is a Lord, so he is a father, as Christ is a Judge so he is a Sauiour, as there is a lawe, so there is a gospell. Though God haue leaden handes which when they strike pay home, yet hath he leaden fete which are as slow to ouertake a sinner. Heare therefore the great comfort flowing in euery leafe and lyne of the Scripture, if thou be patient. I my selfe am euen he which doth blot out thy transgressions and that for mine own sake, and I wil not be mindful of thy sinnes. Behold the Lordes hand is not shortned that it cannot saue, neyther his eare heauy ẏ it cannot heare. If your sinnes were as Crimosin, they shall be made whyter then Snowe, and though they were as redde as Scarlet, they shall be made lyke white Woll. If we confesse our offences he is faythful and iust, so that he will forgiue vs our sinnes. God hath not appointed vs vnto wrath, but vnto saluation, by the meanes of our Lord Jesus Christ, the earth is filled with the mercy of the Lord. It is not ẏ wil of your father which is in heauen that any one of the lyttle ones should perish. God is rich in mercy, I will not the death of a sinner sayth the Lord God, retourne and liue. The sonne of man came not to destroy but to saue. God hath mercy on al, bicause he can doe all. God is merciful, long suffering, and of much mercy. If the wycked man shall repent of his wickednesse which he hath committed, and kepe my commaundements doing Justice & Judgement, he shall lyue the lyfe, and shall not dye. If I shall say vnto the sinner thou shalt dye the deathe, yet if he re-

pent and doe iuſtice he ſhall not dye. Call to thy minde the great goodneſſe of God in creating thée, his ſinguler loue in giuing his ſonne for thée. So God loued the world that he gaue his onely begotten ſonne that whoſoeuer beléeued in him might not periſh but haue euerlaſting lyfe. God hath not ſent his ſonne to iudge the world, but that the world might be ſaued by him. Can the Mother (ſaith the Prophet) forget the childe of hir wombe, and though ſhe be ſo vnnaturall, yet will I not be vnmindefull of thée. There ſhall be more ioy in heauen for the repentance of one ſinner, then for ninety & nine iuſt perſons. I came not ſayth Chriſt to call the righteous, but ſinners to repentance. If any man ſinne, we haue an aduocate with the father, Ieſus Chriſt the righteous, he is the propitiation for our ſinnes, and not for our ſinnes onely, but for the ſinnes of the whole world. I write vnto you lyttle children becauſe your ſinnes be forgiuen for his names ſake. Doth not Chriſt ſay, that whatſoeuer we ſhall aſke the Father in his name, wée ſhall obteyne? Doth not God ſay: This is my beloued ſonne in whom I am well pleaſed, heare him.

I haue read of Themiſtocles which hauing offended Philip the king of Macedonia, & could no way appeaſe his anger, méeting his young ſonne Alexander, tooke him in his armes and met Philip in the face: Philip ſeing the ſmiling countenaunce of the childe was well pleaſed with Themiſtocles. Euen ſo if through thy manifolde ſinnes and haynous offences thou prouoke the heauy diſpleaſure of thy God, inſomuch as thou ſhalt tremble for horror, take his onely begotten and welbeloued ſonne Ieſus in thine armes, and then hée neither can nor will be angry with thée. If thou haue denyed thy God, yet if thou go out with Peter and wéepe bitterly, God will not deny thée, Though with the prodigall

digall sonne thou wallow in thine owne wilfulnesse, yet if thou retourne againe sorrowfull thou shalt bée receyued. If thou bée a grieuous offender, yet if thou come vnto Christ with the woman in Luke and wash his féete with thy teares, thou shalt obteyne remission. Consider with thy selfe the great loue of Christ, and the bitter torments that he endured for thy sake, which was enforced through the horror of death to cry with a loud voyce. Eloi, Eloi, lamasabathani. My God, my God, why hast thou forsaken mée, and with a groning spirite to say, my soule is heauy euen vnto the death, tary héere and watch: and againe, Father if it be possible lette this cup passe from mée. Remember how he was crowned with thornes, crucified wͦ théeues, scourged and hanged for thy saluation, how he sweat water & bloud for thy remission, how he endured euen the torments of the damned spirites for thy redemption, how hée ouercame death that thou shouldest not dye, how he conquered the diuell that thou mightest not be damned.

When thou shalt record what he hath done to purchase thy fréedome, how canst thou dread bondage? When thou shalt beholde the agonies and anguish of minde that he suffered for thy sake, howe canst thou doubt of the raleaſe of thy soule? When thy Sauiour shall be thy Judge, why shouldst thou tremble to heare of iudgement? When thou hast a continuall Mediator with God the Father, how canst thou distrust of his fauour?

Turne therefore vnto Christ with a willing hearte and a wayling minde for thy offences, who hath promised that at what time soeuer a sinner repenteth him of his sinnes, he shall be forgiuen, who calleth all those that are heauy laden, that they might be refreshed, who is the doore to them that knocke, the way to them that

ſake the truth, the rocke, the corner ſtone, the fulneſſe of time, it is hée that can and will poure Oyle into thy wounds.

Who abſolued Mary Magdalen from hir ſinnes but Chriſt? Who forgaue the théefe his robbery and manſlaughter but Chriſt? Who made Mathew the Publicane and tollgeatherer an Apoſtle and Preacher but Chriſt? Who is that good Sheepheard that fetcheth home the ſtraye ſhéepe ſo louingly vppon his ſhoulders but Chriſt? Who receyued home the loſt ſonne, was it not Chriſt? Who made of Saul a perſecutor, Paul an Apoſtle, was it not Chriſt? I paſſe ouer diuers other hiſtories both of the olde and newe Teſtament, which do aboundantly declare what great comfort the faithfull penitent ſinners haue alwaies had in hearing the comfortable promiſes of Gods mercy. Canſt thou then Atheos diſtruſt thy Chriſt, who reioyſeth at thy repentaunce? Aſſure thy ſelfe that through his paſſion and bloudſhedding, Death hath loſt his ſtinge, the Diuell his victory, and that the gates of hell ſhall not preuaile agaynſt thée. Lette not therefore the bloud of Chriſt be ſhedde in vaine by thine obſtinate and harde heart. Lette this perſwaſion reſt in thée, that thou ſhalt receiue abſolution freely, and thē ſhalt thou féele thy ſoule euen as it were to hunger and thirſt after reghteouſneſſe.

Atheos. Well Euphues ſéeing the holy Ghoſt hath made thée the meane to make mée a man (for before the talk of the Goſpel I was worſe then a beaſt) I hope the ſame ſpirite will alſo lyghten my conſcience wyth his word, and confirme it to the ende in conſtancy, that I may not onely confeſſe my Chriſt faythfully, but alſo preach him freely, that I may not only be a Miniſter of his word, but alſo a Martyr for it, if be his pleaſure.

Euphues, howe much am I bounde to the good-

neſſe

nelle of almightie God, which hath made me of an infidell a beléeuer, of a caſtaway a Chriſtian, of an heathenly Pagan, an heauenly Protеſtant. O how comfortable is the ſæling and taſt of grace, how ioyful are the glad tidings of the Goſpell, the faithfull promiſes of ſaluation, the frée redemption of the ſoule. I will endeauour by all meanes to confute thoſe dampnable I know not by what names to terme them, but blaſphemers I am ſure, which if they be no more certeinly they can be no leſſe. I ſée now the ods betwixt lyght and darkeneſſe, faith and frowardneſſe, Chriſt and Belyal. Bée thou Euphues a witneſſe of my fayth ſæing thou haſt bene the inſtrument of my beliefe, and I will prayse that I ſhew it in my lyfe. As for thée I accompt my ſelfe ſo much in thy debte, as I ſhall neuer bée able with the loſſe of my lyfe to render thée thy due, but God which rewardeth the zeale of all men, will I hope bleſſe thée, and I will prayse for thée.

Euphues. O Atheos lyttle is the debte thou owéſt mée, but great is the comfort that I haue receyued by thée. Giue the prayſe to God, whoſe goodneſſe hath made thée a member of ỳ miſticall body of Chriſt, and not onely a brother with his ſonne, but alſo coheriter with thy Sauiour.

There is no heart ſo hard, no heathen ſo obſtinate, no Miſcreaunt or Infidel ſo impious, that by grace is not made as ſupple as Oyle, as tractable as a Sheepe, as faythfull as any.

The Adamant though it be ſo harde that nothing can breake it, yet if the warme blood of a Goate be poured vpon it, it burſteth: Euen ſo although the heart of the Atheiſt and vnbeléeuer be ſo hard that neither reward nor reuenge can mollyfie it, ſo ſtout that no perſwaſion can breake it, yet if the grace of God, purcha-

ſed by the bloud of Chriſt, do but once touch it, it reu-
teth in ſunder, and is enforced to acknowledge an
omnipotent and euerlaſting Iehouah. Let
vs therefore both (Atheos I will not
now call thee but Theophilus)
fly vnto that Chriſt which
hath through his mer-
cie, not our
merits,
purchaſed for vs the enhe-
ritaunce of euer-
laſting life.
(:.)

Euphues to his friendes.

Euphes to Philautus.

IF the course of youth had any respect to the staffe of age, or the lyuing man any regard to the dying moulde, we would with greater care when we wer yoũg shun those things which should grieue, vs when we be olde, and with more seueritie direct the sequele of our life for the feare of present death: But such is either the vnhappines of mans condition, or the vntowardnesse of his crooked nature, or the wilfulnes of his minde, or the blyndenes of his heart, that in youth he surseteth with delights preuenting age, or if he liue, continueth in dotage forgetting death. It is a woorld to see how in our flourishing time when we best may, we be worst willyng to thriue. And how in the fading of our dayes, when wee most shoulde, wee haue least desire to remember our ende. Thou wilt muse Philautus to heare Euphues to preach who of late had more minde to serue his Lady, then to worshippe his Lorde. Ah Philautus, thou art now a Courtier in Italy, I a scholler in Athens, and as hard it is for thee to follow good counsayle, as for me to enforce thee, seeing in thee there is little wil to amend, and in mee lesse authoritie to commaunde, yet will I exhort thee as a friende, I woulde I might compell thee as a Father. But I haue heard that it is peculyar to an Italian to standе in his owne conceite, and to a courtier neuer to be cõtrold, which causeth me to feare that in thee which I lament in others. That is, that either thou seeme to wise in thine owne opinion, thinking scorne to be taught, or to wilde in thine attempts in reiecting admonishment. The one proceedeth of self loue

and

and so thy name importeth, the other of mere folly, and that thy nature sheweth: thou lokest I should craue pardon for speaking so boldly. No Philautus, I mean not to flatter thee, for then shoulde I incurre the suspition of fraud. Neither am I determined to fall out wt thee, for the might ye wise cõuince me of folly. But thou art in great credit in the court, and what then? shal thy credit with the Emperour, abate my courage to my God? or thy hauty lokes quench my kindeled loue, or thy gallãt shew aslake my good will? hath the courtier any prerogatiue aboue the clowne, why he should not be reprehended? Doth his high calling, not onely giue him a commission to sinne, but remission also if he offend? doth his preheminence in the court warrant him to oppresse the poore by might, and acquite him of punishment? No Philautus. By how much the more thou excellest others in honours, by so much the more thou oughtest to excede them in honestie, & the higher thy calling is, the better ought thy conscience to be, and as farre it beseemeth a Gentleman to be from pride, as he is from pouertie, & as neere to gentlenesse in condition, as he is in blood? But I will descend with thee to particulers. It is reported here for a troth, that Philautus, hath giuen ouer himselfe to all delyciousnesse, desiring rather to be dandled in the laps of Ladyes, then busied in the studie of good letters: And I woulde this were all, which is too much of the rest a lye, which is too monstrous. It is now in euery mans mouth, that thou, yea, thou Philautus, art so voyde of curtesie, that thou hast almost forgotten common sence and humanitie hauing neither care of Religion (a thing too common in a courtier) neither regarde of honestie or any vertuous behauiour. Oh Philautus, doest thou liue as thou shouldst neuer dye, and laugh as thou shouldst neuer mourne, art thou so simple as thou doest not

know

know from whence thou camest, or so sinfull that thou carest not whether thou goest: what is in thee ẏ should make thee so secure, or what can there be in any ẏ may cause him to glory. Milo that great wrastler beganne to weepe when he sawe his armes brawnefallen and weake, saying, strength, strength, is but vanitie. Helen in hir new glasse viewing hir olde face, with a smyling countenaunce, cryed. Beautie where is thy blaze? Cræsus with all his wealth, Aristotle with all his wit, all men with all theyr wisdome, haue and shall perish and tourne to dust. But thou delyghtest to haue the newe fashion, the Spanish felte, the French ruffe, thy crewe of Ruffians, all thy attyre misshapen to make thee a monster, and all thy time mispent to shew thee vnhappy: what should I go about to decipher thy lyfe, seeing the beginning sheweth the ende to be naught. Art not thou one of those Philautus which sekest to win credite with thy superiors by flattery, and wring out wealth from thy inferiors by force, and vndermine thy equals by frawd: dost thou not make the court not only a couer to defend thy selfe frō wrong, but a coulour also to cōmit iniury? Art not thou one of those, that hauing gotten on their sleeue the cognisance of a courtier, haue shaken from thy skirts the regard of curtesie. I cannot but lament (I would I might remedy) the great abuses that raigne in the eyes of the Emperour. I feare me the Poet say to truely. Exeat aula qui vult esse pius virtus, & summa potestas non coeunt. Is not pietie turned all to pollicy, faith to foresight, rigor to Iustice: doth not he best thriue ẏ worst deserueth, & he rule all the country, ẏ hath no conscience? Doth not the emperous court grow to this insolent blindnes, that all that see not their folly they accompt fooles, and al that speak against it, precise? laughing at ẏ simplicity of the one, & threatning ẏ boldnesse of the other, Philautus, if thou wouldest with due

consideration way how farre a courtiens lyfe is from a sound beliefe, thou wouldest eyther frame thy selfe to a new trade or els amend thine old mannors, yea thou woldest with Crates leaue all thy possessions, taking thy bookes and trudge to Athens, and with Anaxagoras dispise wealth to atteyn wisdome, if thou haddest as great respect to dye well as thou hast care to liue wantonly, thou wouldest with Socrates seeke how thou mightest yeeld to death, rather then with Aristippus search howe to prolong thy lyfe. Dost thou not know that where the tree falleth there it lyeth? and euery ones deathes daye is his domes daye? that the whole course of lyfe is but a meditation of death, a pilgrymage, a warfare? Hast thou not read, or doest thou not regard what is written, that wee shall all be cyted before the Tribunall seate of God to render a strayght accompt of our stewardship? if then the reward bee to bee measured by thy merites, what boote canst thou seeke for, but eternall paine, whiche heere lyuest in continuall pleasure? So shouldest thou liue as thou mayst dye, and then shalt thou dye to lyue. Wert thou as strong as Sampson, as wise as Salomon, as holye as Dauid, as faythfull as Abraham, as zealous as Moses, as good as any that euer liued, yet shalt thou dye as they haue done, but not rise agayne to lyfe with them, vnlesse thou liue as they dyd. But thou wilt say that no man ought to iudge thy conscience but thy selfe, seing thou knowest it better then any. O Philautus, if thou search thy selfe and see not sinne, then is thy case almost curelesse. The patient if Phisitions are to be credited, & common experience estemed, is ẏ neerest death when he thinketh himself past his disease, & the lesse griefe he feleth ẏ greater fits he endureth, the wound ẏ is not searched bicause it a little smarteth, is fullest of dead flesh, & the sooner it skinneth, the sorer it festereth. It is sayd

that

that Thunder hurteth the tree but breaketh not the barke, and pearceth the blade, and neuer hurteth the scabberd: Euen so doth sinne wounde the heart, but neuer hurt the eyes, and infect the soule, though outwardly it nothing afflict the body. Descende therefore into thine owne conscience, confesse thy sinnes, reforme thy manners, contemne the worlde, embrace Christ, leaue the court, follow thy study, preferre holynesse before honour, honestie before promotion, religion and vprightnesse of lyfe, before the ouerlashinge desires of the flesh. Resemble the Bee, which out of the dryest and bitterest Time sucketh moyst and sweete Hunny. & if thou canst out of the court a place of more pompe then pietie, sucke out the true iuice of perfection, but if thou see in thy selfe a will rather to goe forwarde, in thy holynesse then any meane to goe backewarde, if the glittering faces of fayre Ladyes, or the glittering shew of lusty gallaunts, or courtly fare, or any delicate thing seeme to entice thee to farther lewdnesse, come from the court to Athens, and so in shunning the causes of euyll thou shalt soone escape the effect of thy misfortune, the more those things please thee, the more thou displeasest God, & the greater pride thou takest in sinne, the greater paine thou heapest to thy soule. Examine thine owne conscience and see whether thou hast done as is required, if thou haue, thanke the Lorde and pray for encrease of grace, if not, desire God to giue thee a willing minde to attaine fayth, and constancye to continue to the ende.

Euphues to Eubulus.

I Salute thee in the Lord, &c. Although I was not so wittie to follow thy graue aduice when I first knew

thée: yet do I not lacke grace to giue thée thankes since I tryed thée. And if I were as able to perswade thee to patience, as thou wert desirous to exhort me to pitie, or as wise to comfort thée in thine age, as thou willing to instruct me in my youth: thou shouldest now with lesse griefe endure thy late losse, and with little care leade thy aged life. Thou weepest for the death of thy daughter, & I laugh at the folly of the father, for greater vanitie is there in the minde of the mourner, then bitternesse in the death of the diseased. But she was amiable, but yet sinful, but she was young, & might haue liued, but she was mortall and must haue dyed. I but hir youth made thée often merry, I but thine age should once make thée wise, I but hir greene yeares were vnfit for death, I but thy hoary hayres should dispyse life. Knowest thou not Eubulus that life is the gift of God, death the due of Nature, as wée receyue the one as a benefite, so must wée abide the other of necessitie. Wise men haue found that by learning which should men should know by experience, that in life there is nothing swéete, in death nothing sowre. The Philosophers accompted it ỳ chiefest felicitie neuer to be borne, the second sone to dye. And what hath death in it so hard ỳ we should take it so heauily? is it straunge to sée that cut off, which by nature is made to be cut? or that melten, which is fit to be melted? or that burnt which is apt to be burnt, or man to passe that is borne to perish? But thou graunteſt that she should haue dyed, & yet art thou grieued that she is dead. Is the death the better if the life be longer? no truely. For as neither be ỳ singeth most, or praieth longest, or ruleth the sterne oftenest, but be ỳ doth it best deserueth greatest praise, so he, not ỳ hath most yeares but many vertues, nor he that hath grayest haires but greatest goodnes, lyueth longest. The chiefe beauty of life consisteth not in the numbring of many

dayes,

dayes bud in the vsing of vertuous doings. Amongst plants those be best esteemed that in shortest time bring forth much fruite. Be not the fairest flowers gathered when they be freshest, the youngest beasts killed for sacrifice because they be finest. The measure of life is not length but honestie, neither do we enter into life to the ende we should set downe ẏ day of our death, but therfore do we liue, ẏ we may obey him that made vs, and be willyng to dye when he shal cal vs. But I wil aske thée this question, whether thou wayle the losse of thy daughter for thine owne sake or hirs, if for thine own sake, because thou diost hope in thine age to recouer cõfort, then is thy loue to hir but for thy cõmoditie, and therein thou art but an vnkind father, if for hirs, then dost thou mistrust hir saluation, and therin thou shewest thy vnconstant faith. Thou shouldst not wéepe that she hath runne fast, but that thou hast gone so slow, neither ought it to grieue thée that shée is gone to hir home with a few yeares, but that thou art to goe with many. But why goe I about to vse a long processe to a lyttle purpose? The bud is blasted as soone as the blowne Rose, the winde shaketh off the blossome as well as ẏ fruit. Death spareth neither ẏ golden lockes nor the hoary head. I meane not to make a treatise in the praise of Death but to note the necessitie, neither to write what ioyes they receiue that dye, but to show what paines thei endure that liue. And thou which art euen in the wane of thy life, whom nature hath nourished so long, that now she beginneth to nod, mayst well know what griefes, what labours, what paines are in age, & yet wouldest thou be either young to endure many, or elder to bide more. But thou thinkest it honourable to goe to ẏ graue wͤ a gray head, but I dœme it more glorious to be buried with an honest name. Age saist thou is the blessing of God, yet the messenger

of death. Descend therefore into thine owne conscience, consider the goodnesse that commeth by the one, & the badnesse which was in the beginning, take the death of thy daughter patiently and take for thine owne speedely, so shalt thou purchase both the prayse of an honest man, and the honour of an aged father. So fare well.

Euphues to Philautus touching the death of Lucilla.

I Haue receiued thy letters, and thou hast deceiued mine expectation, for thou seemest to take more thought for the losse of an harlot, then the life of an honest woman. Thou writest that she was shameful in hir trade and shameleſſe in hir ende. I beleeue thee, it is no meruayle that shee which lyuing practised sinne, should dying be voyde of shame, neither coulde there be any great hope of repentance at the houre of death, where there was no regard of honestie in time of life. She was stricken sodeinely being troubled with no sickneſſe: It may be, for it is commonly seene that a sinfull lyfe is rewarded with a sodeyne death, and a sweet beginning with a sower ende. Thou addest moreouer, that she being in great credite with the states, died in great beggerie in the streetes, certes it is an olde saying that who so lyueth in the court shall dye in the strawe, she hoped there by delyghts to gaine money, and by hir deserts purchased misery, they that seeke to clime by priuie sinne shall fall with open shame, and they that couet to swim in vice, shall sinke in vanitie to their owne perills. Thou sayst that for beautie she was the Helen of Greece, and I durst sweare that for beastlynesse she might bee the Monster of Italy. In my minde greater is the shame to be accompted an harlot, then the praise to be esteemed amiable. But wher thou

art

art in the court there is more regard of beautie then honestie, and more art they lamented that dye viciously then they loued that liue vertuously: for thou giuest as it were a sigh, which all thy companions in the Court seeme by thee to sounde also, that Lucilla beeing one of so great perfection in all parts of the body and so little pietie in the soule, should be as it were snatched out of the iawes of so many young gentlemen. Wel Philautus, thou takest not so much care for the losse of hir as I grieue for thy lewdnes, neither canst thou sorrow more to see hir dye sodeinely, then I to heare thee liue shamefully. If thou meane to keepe me as a friend, shake off those vaine toyes and daliaunces with women, beleeue me Philautus, I speake it with salt teares trickling downe my cheekes, the lyfe thou lyuest in court is no lesse abhorred then the wicked death of Lucilla detested, & more art thou scorned for thy folly, then she hated for hir filthinesse.

The euil ende of Lucilla should moue thee to begin a good lyfe, I haue often warned thee to shunne thy wonted trade: & if thou loue me as thou protestest in thy letters, then leaue all thy vices and shew it in thy life. If thou meane not to amend thy manners, I desire thee to write no more to me, for I wil neither answere thee nor read them. The Jennet is broken as soone with a wand as with the spur, a Gentleman as well allured with a word as with a sword. Thou concludest in the end that Liuia is sick, truly I am sory, for she is a maiden of no lesse comelynes then modestie, and hard it is to iudge whether she deserues more praise for hir beutie with the amorous, or admiration for hir honestie of ẏ vertuous, if thou loue me embrace hir, for she is able both to satisfie thine eie for choice, and instruct thy hart with learning. Commend me vnto hir, and as I praise hir to thee, so wil I pray for hir to god, that either she

may

may haue pacience to endure hir trouble, or deliuerance to scape hir perill. Thou desirest me to sende thee the Sermons which were preached of late in Athens, I haue fulfilled thy request, but I feare me thou wilt vse them as saint George doth his horse, who is euer on his backe but neuer rideth, but if thou wert as willing to read the as I was to send the, or as redy to follow them as desirous to haue them, it shal not repent thee of thy labour, nor me of my cost. And thus fare wel.

¶ Euphues to Eotonio, to take his exile patiently.

If I were as wise to giue thee counsayle, as I am willing to doe thee good, or as able to set thee at libertie as desirous to haue thee free, thou shouldest neither want good aduice to guide thee, nor sufficient helpe to restore thee. Thou takest it heauily that thou shouldest be accused without colour, & exiled without cause: and I thinke thee happy to be so well rid of the court and bee so voyde of crime. Thou sayst banishment is bitter to the free born, and I deeme it the better if thou bee without blame. There bee many meates which are sower in the mouth and sharpe in the mawe, but if thou mingle them with sweete sawces, they yeelde both a pleasaunt last and wholesome nourishment. Diuers coulours offende the eyes, yet hauing greene among them, whet the sight. I speake this to this ende, that though thy exile seeme grieuous to thee, yet guiding thy selfe with the rules of Philosophie it shall bee more tollerable; hee that is colde doth not couer himselfe with care but with clothes, hee that is washed in the rayne, dryeth himselfe by the fire, not by his fancie, and thou which art banished oughtest not with teares to bewayle thy hap, but with wisedome to heale thy hurt.

Note this a gouernance

Nature

Nature hath giuen no man a country, no more then she hath a house or lands, or liuings. Socrates wold neither call himself an Athenian, neither a Græcian but a citizen of ỹ world. Plato would never accompt him banished ỹ had the Sun, Fire, Aire, Water & Earth, that he had before, where he felt the Winters blast and the Summers blaze, where ỹ same Sun, & the same Mone shined, whereby he noted that euery place was a country to a wise man, & all parts a pallace to a quiet minde. But thou art driuen out of Naples? that is nothing. All the Athenians dwell not in Colliton, nor euery Corinthian in Græcia, nor all the Lacedemonians in Pitania. How can any part of the world be distant farre from the other, when as the Mathematicians set downe that the earth is but a point being compared to the heauens. Learne of ỹ Bee as well to gather Hunny of ỹ wide as the flowre, & out of farre countryes to liue, aswell as in thine own. He is to be laughed at which thinketh the Mone better at Athens then at Corinth, or the Hunny of the Bee sweeter that is gathered in Hybla, then that which is made in Mantua? when it was cast in Diogenes teeth, ỹ the Sinoponetes had banished him Pontus, yea said he, I them of Diogenes. I may say to thee as Straconicus sayd to his guest, who demaunded what fault was punished with exile, & he aunswering falsehode, why then sayd Straconicus dost not thou practise deceit, to the ende thou maist auoyd the mischiefes that flow in thy country.

And surely if conscience be the cause thou art banished the court, I accompt thee wise in being so precise ỹ by the using of vertue, thou maist be exiled the place of vice. Better it is for thee to liue wt honestly in ỹ country then with honor in the court, & greater will thy praise bee in flying vanitie, then thy pleasure in following traines. Chose that place for thy pallace which is most

quyet, custome wyll make it thy countrey, and an honest lyfe wyll cause it a pleasaunt lyuing. Philip falling in the dust, and séeing the figure of his shape perfect in shew, God God said he, we desire ẏ whole earth, and sée how little serueth? Zeno hearing that this onely barke wherein all his wealth was shipped to haue perished, cryed out, thou hast done well Fortune to thrust mée into my gowne agayne to embrace Philosophy. Thou hast therfore in my minde great cause to reioyce, that God by punishment hath compelled thée to striktnesse of lyfe, which by liberty might haue ben growen to lewdnesse. When thou hast not one place assigned thée wherein to liue, but one forbidden thée which thou must leaue, then thou being denied but one, that excepted thou mayst choose any. Moreouer this dispute with thy selfe, I beare no office whereby I should eyther for feare please the noble, or for gayne oppresse the néedy. I am no Arbiterer in doubtful cases, wherby I should eyther peruerte Iustice or incurre displeasure. I am frée from the iniuries of the stronge and malice of the weak. I am out of the broyles of the seditious, & haue escaped the threates of the ambitious. But as hée that hauing a fayre Orchard, séeing one trée blasted, recomteth the discommoditie of that, & passeth ouer in silence the fruitefulnesse of the other. So hée that is banyshed doth alwayes lament the losse of his house, & the shame of his exile, not reioysing at the libertie, quietnes & pleasure that he enioyeth by that swéete punishment. The kings of Persia were déemed happy in that they passed their Winter in Babilon: in Media their Summer, and theyr Spring in Susis: and certeinly the Exile in this may be as happy as any king in Persia, for he may at his leasure béeing at his owne pleasure, lead his Winter in Athens, his Summer in Naples, his Spring in Argos, But if hée haue any busines in hand,

he

he may study without trouble, sleepe without care, and wake at his wil without controlement. Aristotle must dine when it pleaseth Philip, Diogenes when it listeth Diogenes, the courtier suppeth when the king is satisfied, but Botonio may now eat whē Botonio is an hungred. But thou saist that banishment is shamefull. No truely, no more then pouertie to the content, or graye haires to the aged. It is the cause that maketh thee shame, if thou wert banished vpō choler, greater is thy credit in susteyning wrong, thē thy enuyes in committing iniury, and lesse shame is it to thee to be oppressed by might, then theirs that wrought it for malice. But thou fearest thou shalt not thriue in a straunge nation, certeinly thou art more afraide then hurte. The Pine tree groweth as soone in Pharo as in Ida, ẏ Nightingale singeth as sweetly in the desearts as in ẏ woods of Crete. The wise man liueth as well in a far country as in his owne home. It is not the nature of the place but the disposition of the person that maketh the lyfe pleasant. Seing therefore Botonio, that al the sea is apt for any fish, that it is a bad ground where no flower wil grow, that to a wise man all lands are as fertile as his owne enheritance. I desire thee to temper the sharpnes of thy banishment with the sweetnesse of the cause, & to measure the cleerenesse of thine owne conscience with the spite of thy enimies quarrell, so shalt thou reuenge their malyce with patience, and endure thy banishment with pleasure.

¶ Euphues to a young gentlemā in Naples named Alcius, who leauing his study followed all lightnes & liued both shamfully & sinfully to the griefe of his friends and discredite of the Vniuersitie.

If I should talke in words of those things which I haue to conferre with thee in writinges, certes

thou wouldſt bluſh for ſhame and I weepe for ſorrow, neyther could my tongue vtter ỳ wyth patience which my hand can ſcarce write wyth modeſty, neyther could thy eares heare that without glowing which thine eyes can hardly vewe wythout griefe. Ah Alcius, I cannot tell whether I ſhould moſt lament in thee thy want of learning, or thy wanton lyuinge, in the one thou art inferiour to all men, in the other ſuperior to all beaſts. Inſomuch as who ſeeth thy dull wit, & marketh thy froward will, may well ſay that he neuer ſaw ſmacke of learning in thy doings, nor ſparke of relygion in thy lyfe. Thou onely vaunteſt of thy gentry, truely thou waſt made a gentleman before thou kneweſt what honeſty ment, & no more haſt thou to boaſt of thy ſtock thē he who being left rich by his father, dyeth a begger by his folly. Nobilitie began in thine auncеſtors and endeth in thee, and the Generoſitie that they gayned by vertue thou haſt blotted with vice. If thou clayme gentry by petegrē, practiſe gentleneſſe by thine honeſtye, that as thou challengeſt to be noble in bloud, thou maiſt alſo proue noble by knowledge, otherwyſe ſhalt thou hang lyke a blaſt among the fayre bloſſoms and lyke a ſtayne in a pece of white Lawne.

The Roſe that is eaten with the Canker is not gathered becauſe it groweth on that ſtalke ỳ the ſwēte doth, neyther was Helen made a Starre, becauſe ſhe came of that Egge with Caſtor, nor thou a gentleman in ỳ thy auncеſtours were of nobilitie. It is not the deſcent of birth but the conſent of conditions that maketh Gentlemen, neither great manors but good manners that expreſſe the true Image of dignitie. Where is copper coine of the ſtampe that gold is, yet is it not currāt, there commeth poyſon of the fiſh as well as good oyle, yet is it not wholeſome, and of man may procēde an euill childe and yet no Gentleman. For as the Wine

that

that runneth on the leas, is not therefore to be accompted neate bicause it was drawne of the same pece. Or as the water that springeth from the fountaines head and floweth into the filthy channel is not to be called clere bicause it came of the same streame: so neither is he that descendeth of noble parentage if he desist from noble deedes to be esteemed a Gentleman in y he issued from the loynes of a noble sire, for that he obscureth the parents he came of, and discrediteth his own estate.

There is no gentleman in Athens but forroweth to see thy behauiour so far to disagree from thy birth, for this say they all (which is the chiefest note of a gentleman) that thou shouldest as well desire honestie in thy life, as honour by thy linage: that thy nature should not swerue from thy name, that as thou by dutie wouldest be regarded for thy progenie, so thou wouldst endeauour by deserts to be reuerenced for thy pietie.

The pure Corall is chosen as well by his vertue as his colour, a king is known better by his courage then his crowne, a right Gentleman is soner sene by the tryall of his vertue then blasing of his armes.

But I let passe thy birth, wishing thee rather with Vlisses to shew it in workes, then with Aiax to boast of it with wordes, thy stocke shall not be the lesse, but thy modestie the greater. Thou lyuest in Athens as the Waspe doth among Bees, rather to sting then to gather Honny, and thou dealest with most of thy acquaintaunce as the Dogge doth in the maunger, who neither suffereth the horse to eat hay, nor wil himselfe. For thou being idle, wilt not permitte any (as farre as in thee lyeth) to be well employed. Thou art an heyre to fayre lyuing, that is nothing, if thou be disherited of learning, for better were it to thee to inherite righteousnesse then riches, and far more semely were it for thee to haue thy studie full of bookes, then thy

purse full of money, to get goods is the benefit of Fortune, to kepe them the gift of Wisedome. As therfore thou art to possesse them by thy fathers wil, so art thou to encrease them by thine owne witte.

But alas, why desirest thou to haue the reuenewes of thy parent, & nothing regardest to haue his vertues: seekest thou by succession to enioy thy patrimony, and by vice to obscure his pietie: wilt thou haue the tytle of his honour, and no touch of his honestie: Ah Alcius remember that thou art borne not to lyue after thine owne lust, but to learne to dye, whereby thou mayst lyue after thy death. I haue often heard thy father say and that with a depe sigh, the teares trickling downe his gray haires, that thy mother neuer longed more to haue thée borne when she was in trauayle, then shée to haue thée dead to ryd him of trouble. And not seldome hath thy mother wished, that either hir wombe had bene thy graue, or the ground hirs. Yea al thy friends with open mouth desire either that God will send thé grace to amende thy lyfe or griefe to hasten thy death. Thou wilt demaund of me in what thou dost offend: and I aske thé in what thou doest not sinne. Thou swearest thou arte not couetous, but I say thou arte prodigall, and as much sinneth he that lauisheth without meane, as he that hoordeth without measure. But canst thou excuse thy selfe of vice, in that thou art not couetous: certeinly no more then the murtherer would therefore be guyltlesse, bicause hée is no coyner. But why go I about to debate reason with thée, when thou hast no regard of honestie: though I leaue hére to perswade thée yet will I not cease to pray for thée. In the meane season I desire thée, yea, and in gods name commaund thée, that if neither the care of thy parents whom thou shouldest comfort, nor the counsaile of thy friends which thou shouldst credite, nor the rigour of the lawe

which

which thou ought'eſt to feare, nor the authoritie of the Magiſtrate, which thou ſhouldſt reuerence, can allure thée to grace: yet the law of thy ſauiour who hath redéemed thée, and the puniſhment of the almightie who continually threateneth thée, draw thée to amendement, otherwiſe as thou liueſt now in ſinne, ſo ſhalt thou dye with ſhame, and remaine with Sathan. From whom he that made thée keepe thée.

¶ Liuia from the Emperours court to Euphues at Athens.

IF ſickeneſſe had not put me to ſilence, and the weakeneſſe of my body hindered the willyngnes of my minde, thou ſhouldſt haue had more ſpéedy aunſwere, and I no cauſe of excuſe. I know it expedient to retourne an aunſwere, but not neceſſary to write in poſt, for that in things of great importance, we cõmonly loke before we leape, and where the heart droupeth through faintnes, the hãde is enforced to ſhake through féebleneſſe. Thou ſayſt thou vnderſtandeſt how men liue in the court, & of me thou deſireſt to know ỳ eſtate of women, certes to diſſemble with thée wer to deceiue my ſelfe, and to cloake the vanities in court, were to clog mine owne conſcience with vices. not.

The Empreſſe keepeth hir eſtate royall, and hir maidens will not leeſe an inch of their honor, ſhe endeauoureth to ſet down good lawes and they to breake them, ſhe warneth thẽ of exceſſe, & they ſtudie to exceed, ſhe ſaith ỳ decent attire is good, though it be not coſtly, and they ſweare vnleſſe it be déere, it is not comely. She is héere accompted a ſlut that commeth not in hir ſilkes, and ſhe that hath not euery faſhion hath no mans fauour. They that be moſt wanton are reputed moſt wiſe, & they that be the idleſt liuers, are déemed the fineſt louers. Ther is great quarelling for beautie,

but

but no question of honestie: to conclude, both women and men haue fallen heere in court to such agrément, that they neuer iarre about matters of religion, bicause they neuer meaue to reason of thē. I haue wished oftentimes rather in ỳ countrey to spin then in the court to daunce, and truely a distaffe doth bettter become a maiden then a Lute, & fitter it is with the nēdle to practise how to lyue, then with the pen to learne how to loue.

The Empresse giueth ensample of vertue, and the Ladyes haue no leasure to follow hir. I haue nothing els to write. Heere is no good newes, as for bad, I haue tolde sufficient: Yet this I must adde that some there be, which for their vertue deserue praise, but they are onely commended for their beautie, for this thinke courtiers, that to be honest is a certeine kinde of countrey modestie, but to be amiable the courtly courtesie.

I meane shortly to sue to the Empresse to be dismissed of the court, which if I obteine, I shall thinke it a good reward for my seruice, to be so well ridde from such seueritie, for beleeue me ther is scarce one in court, that either feareth God, or meaneth good. I thanke thee for the booke thou diddest send me, and as occasion shall serue I will requite thee.

Philautus beginneth a lyttle to lysten to counsaile, I wish him well, and thee to, of whome to heare so much good it doth me not a lyttle good. Pray for me as I doe for thee, and if opportunitie be offered write to me. Farewell.

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Euphues to his friend Liuia.

DEare Liuia I am as glad to heare of thy welfare as sorrowful to vnderstand thy newes, and it doth mee as much good that thou art recouered, as harme to thinke of those which are not to be recured.

Thou hast satisfied my request and answered my expec-